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The Living Church.

SATURDAY, AUGUST 1, 1891.

THE consecration of the Bishop-elect of Massachusetts has been appointed for Oct. 14th, in Trinity church, Boston. The consecrator will be Bishop Williams of Connecticut, the presentors, Bishops Clark and Whipple, and the preacher, Bishop Potter of New York.

CANTERBURY Convocation was prorogued to the 28th ult. The Upper House sanctioned the appointment of a Lower House committee on hymnals now in general use, and the Lower House passed a resolution urging the Upper House to take steps to discountenance the re-marriage of divorced persons.

THE Archbishop-Designate of York who has known Canon Legge for twenty years, thus refers to his appointment to the bishopric of Lichfield: "I ought not to withhold from you the expression of my great satisfaction, and of my thankfulness to Almighty God for His answer to our prayers, as regards the appointment of my successor."

A PRONOUNCED vein of humor must certainly have run through the country curate who said to his flock: "I fear, when I explained to you in my last charity sermon that philanthropy was the love of our species, you must have understood me to say 'specie,' which may account for the smallness of the collection. I hope you will prove by your present contribution that you no longer labor under the same mistake."

IN view of the approaching visit of the Bishop of Exeter to Japan, it may be interesting to state that the general statistics of the Anglican missions in Japan, which his son, Bishop Edward Bickersteth, has sent to England, shows that there are 35 English clergymen, 11 native clergymen, 5 laymen, and 28 ladies at work there, while the Church members number 2,659, of whom 1,339 are communicants.

THE Bishop of Rochester continues to make progress towards recovery. He has been able, lately, to go out for a short time every day, but from the nature of the case his convalescence is extremely slow. He is still forbidden to transact any but the most necessary business, but some months must elapse before he is allowed to resume active work. It is hoped that his enthronement in Rochester Cathedral may take place in the latter part of October.

THE church of St. George, Botolph-lane, has been closed by order of the Bishop of London, in consequence of the unsafe condition of the fabric, and of the lack of any funds wherewith to repair it. The Bishop has, in accordance with the provision of the Act dealing with the union of city parishes, appointed a commission to deal with the parish. Meanwhile Canon Malcom MacColl, the rector, intends to set to work in one of the poorest of the East end parishes.

THE Dean and Chapter of St. Paul's have given the Imperial Federation League permission to erect a memorial in the cathedral to the late Sir John Macdonald. It is believed that many friends of the veteran Canadian statesman, and a still larger number of his admirers among the general public, will welcome this opportunity of preserving for future generations the memory of a man of mark. A committee has been formed to carry out this object.

BY permission of the Dean of Canterbury, a body of Roman Catholic pilgrims from London visited the cathedral. They belonged to the "Guild of our Lady of Ransom," and the programme included a procession through the Canterbury streets to the Roman church of St. Thomas à Becket, followed by a visit to the cathedral, where the Dean had placed the Chapter House at their service for a descriptive lecture. The spots specially selected for the devotions of the pilgrims were the place of Becket's murder and the site of his shrine.

NEARLY £3,000 have been received towards the Archbishop Magee Memorial Fund, which, it is hoped, will ultimately amount to £12,000. Since his decease, the archbishop's executors have received accounts amounting to about £800 for expenses in connection with the translation from Peterborough, while an additional demand of £1,194 6s. 8d. for dilapidations has also been laid against the estate. The committee of the fund desire to discharge these liabilities, and to provide from the surplus an additional income of £300 for the archbishop's widow and two aged sisters.

IN a recent issue we mentioned the wreck of the vessel which was conveying the newly-consecrated Bishop of British Honduras. We have now to record his death, soon after his arrival in his diocese. Bishop Holme died on July 6th, soon after the meeting of his diocesan synod. Just after accepting his election, he was seized with a severe illness, followed by a relapse. His wish to recall his acceptance of the bishopric was over-ruled, and he was consecrated on March 1st. Still in weak health, he suffered the exposure and anxiety of shipwreck, and arrived at last in his diocese, only to lay down his pastoral staff in obedience to the call home.

IN the State-aided public elementary schools of Paris, the following "Manual of Unsectarian Instruction" is in daily use: "*Teacher.*—What is God?" "*Child.*—We cannot tell." "*Teacher.*—Do you acknowledge a superior or controlling Being?" "*Child.*—Why should we? Prove to us the necessity, and show Him to us." "*Teacher.*—It cannot be proved that such a Being is indispensable." "*Child.*—Then it is a waste of time to talk about the matter." The catechism is summed up in these words: "The term of God has no signification; it means nothing at all." In Wales, with a population of about 1,500,000, there are 50 public elementary schools, rate-aided and State-aided, in which the Holy Bible is a prohibited book, and in which neither prayer nor religious teaching are permitted.

THE cathedral of the Blessed Trinity, Waterford, was re-opened on Friday, June 26th, after having undergone extensive improvements and alterations, which were commenced on Jan. 6th, 1890. Two services were held, the first at 11:45 A. M., and the second at 8 P. M., and the ceremonies on both occasions were solemn and impressive. Large congregations attended at each, and the sermons were preached, in the morning by the Bishop of Ossory, and at evening service by Canon Wynn, D. D. The restoration of Waterford Cathedral is a work of peculiar interest in the record of the history of the Irish Church. There have been costly reparations of ancient fabrics at Dublin and Kilkenny, and the establishment of a new cathedral at Cork, but these do not compare with the work done at Waterford, where a comparatively small expenditure has been made. The interest lies in the fact that a first intelligent attempt has been made in Ireland to "cathedralize" one of the churches which has been but a titular cathedral for 116 years past, and to impress cathedral character on a building in a style of architecture at variance with what is usually associated with a cathedral.

THE Irish Roman Catholic Hierarchy has, with the exception of Dr. Dwyer, Bishop of Limerick, thus expressed itself concerning Mr. Parnell: "We, the Archbishops and Bishops of Ireland, assembled in general meeting for the first time since the issuing of the declaration of our standing committee last December, hereby record the solemn expression of our judgment, as pastors of the Irish people, that Mr. Parnell, by his public misconduct, has utterly disqualified himself to be their political leader; that since the issuing of that declaration, Mr. Parnell's public action, and that of his recognized agents and organs in the press, especially their open hostility to ecclesiastical authority, has supplied new and convincing proof that he is wholly unworthy of the confidence of Catholics; and we therefore feel bound on this occasion to call on our people to repudiate his leadership."

IN view of the investigation which the Archbishop of Canterbury is to make into the dispute between Bishop Blyth and the C. M. S., a memorial has just been presented to his Grace, not presuming to prejudge the questions which the Archbishop will have to arbitrate, but to recall certain first principles in the settlement of the dispute. Particularly the memorialists ask that no English clergyman shall be allowed to receive any Orthodox Christian without the permission of the lawful pastor; that all who have been received in the past shall either obtain such permission or return to their allegiance; that no English clergyman be allowed to take up spiritual work without a commission from the patriarch, granted either immediately or mediately through the Anglican Bishop at Jerusalem; and that nothing approaching a diocesan organization be permitted. This memorial, hastily got up, has received some ninety signatures, including those of Archdeacons Denison, Sheringham, Maltby, and Ingham Brooke; Canons Courtenay, Furse, and Sanderson; Drs. Belcher and Linklater; Messrs. Randolph, Stephen, Gladstone, Hutchings, etc., etc.

ON the election of Dr. Stanton to the bishopric of Newcastle, New South Wales, the Rev. C. G. Barlow was chosen to fill the vacant see of North Queensland. Mr. Barlow does not possess a university degree, and considerable objection was raised to his elevation to the episcopal bench of the colony. It is, however, now expected that Mr. Barlow will be consecrated at an early date. *The Record's* Sydney correspondent thus refers to this matter. He says that as Mr. Barlow had been ordained in the diocese about ten years ago and had no degree, several of the bishops declined to confirm the election. "Happily," he says, "they have withdrawn their objection. The Church in these lands has begun to seek her bishops from the clergy here, and it is hoped she will continue so to do. This course is far better, as a rule, than choosing untried men in England. In the great sees of Sydney and Melbourne it will be desirable that the Church should still look to England for men of mark for her bishops, but the provincial dioceses can be filled by men already in the land."

DEAN HALE, in *The Guardian*, puts very fairly the difficulties with which the Church has to contend in the great republic of the United States. He writes: "During the colonial period we had not been allowed to have a resident bishop. The greater part of the clergy were of English birth and training, and before the War of Independence closed, they, with few exceptions, returned to England, or went to English colonies. The few sheep in the wilderness were left almost shepherdless. What wonder then that, for the closing years of the last century, and the opening ones of this, the American Church had little more than a name to live? But for sixty years or more, her growth has been far more rapid than the increase in population, great though that has been. While Romanists and some of the denominations have been built up by immigration, this has added little to the Church's strength." And Mr. Nuttall writes: "The Anglican Church is increasing in numbers far more rapidly than any other religious body. The communicants have increased from 344,789 in 1880, to 504,898 in 1890, or, in other words, from the proportion of 1 in every 148 of the whole population in 1880 to 1 in every 104, ten years later. This being so, we are surely justified in believing that in another ten years our Communion in the United States, instead of holding a good fourth place, as she does now, will at any rate have gone one step higher, and be on the highway to greater triumphs still."

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

CITY.—On June 24th and 25th, a "Quiet Day" was held in St. Philip's church. The conductor was the Rev. E. A. Larrabee, whose addresses on the life, work, teaching, and example of St. John the Baptist were full of interest and instruction. Owing to the intense heat, and to the fact that the closing exercises were taking place at the schools in the neighborhood, the services were not as well attended as they might have been. Over 100, however, in all were present at the different services, and they will not soon forget the deep and earnest lessons of humility, steadfastness, and self-examination which the preacher drew from the life of the Forerunner of our Lord.

The new altar of Grace church will be put up in the first part of August, and the beautiful mosaic pavement in the inner chancel the last part of August. This last is a joint contribution of the vestry and of Mr. Tracy Lay. The old-time chapel has been torn down to be replaced by a more convenient and useful structure of two and three stories. The model choir-room in the new building, as well as the rest of its appointments, will not be ready for occupancy until about November 1st; meanwhile, through the courtesy of Mr. C. F. Gunther, the choir use the second-story room of the Libby Prison engine house for a robing room, a convenient stairway having been built for that purpose.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Floating Hospital of St. John's Guild made the initiatory trip of the season, July 15th, to the Seaside Hospital of the Guild at Cedar Grove near New Dorp, Staten Island. The boat took on board 914 mothers and sick children, all of whom were admitted upon presentation of tickets of the Guild, signed by a physician. The trustees have added largely to the already good accommodations of the Floating Hospital, where two large, roomy wards have been set apart for the immediate use of such children as may be in pressing need of medical aid. Children are often brought on board who are apparently in a dying condition under the influence of the oppressive heat of the city, but who revive and recover as the strange vessel sails out into the cool, invigorating breezes of the bay, and many a life has thus been saved. Fifty spray shower baths, throwing concentric streams, have been added to the salt-water bath room, and are of great advantage to mothers and children. Trained nurses only are employed, both on the barge and at the Seaside Hospital, and their efforts to alleviate the sufferings of the little ones are as gentle as they are untiring; and many a poor mother through them has been taught how properly to care for a sick infant. Of the patients on board on this first voyage of the summer, 27 were transferred to the hospital at Cedar Grove, as needing prolonged and careful treatment. St. John's Guild has 343 channels through which to distribute its tickets, and they are eagerly sought for. The hospital has at present 106 inmates.

In providing for the enlarged demand for gifts of clothing to the worthy sick poor in public institutions and elsewhere, the missionaries of the Church City Mission Society have entirely exhausted the supply on hand, and have been obliged to appeal for more, to take them through the work of the summer months.

All Saints' church contemplates enlargements and improvements which will increase the efficiency of its work. It is located a mile from any other parish of our Communion, in the south-east part of the city, amid a district which was once the home of the wealthy classes, but is now the center of a tenement-house population. The people are unable to do for themselves what is needed, and the Rev. Dr. Wm. N. Dunnell, who has been pastor for the last 20 years, has set about raising funds outside the parish. He has obtained $1 500 from persons of all religious denominations, and is seeking to secure an additional $2,000.

The Rev. Alford A. Butler, rector of the church of the Epiphany, who recently declined to serve on the Heber Newton commission of inquiry, and retired from a teaching chair in the New York Training House for Deaconesses, on account of ill health resulting from overwork, has gone to Switzerland for a quiet three months' rest and change of scene.

During the vacation of the Rev. Brady E. Backus, D. D., who has gone to Connecticut, the services of the church of the Holy Apostles are being maintained as usual by the Rev. Joseph H. Young.

Recently a chapter of St. Andrew's Brotherhood has been begun in connection with the mission work among the poor now centred at old Epiphany House, Stanton st. The mission is largely conducted by laymen and is progressing and giving every promise of continued success. Several Brotherhood men from other parts of the city actively co-operate.

The chapter of St. Andrew's Brotherhood connected with St. George's church has opened a Brotherhood room in the parish building, 207 E. 16th st., and extends invitation to all members of the Brotherhood resident in or travelling through the city, to avail themselves of its hospitality.

The rector of Grace church, the Rev. William R. Huntington, D. D., is spending vacation at Newport, R. I., and the rector of old Trinity, the Rev. Morgan Dix, D.D., D. C. L., at Cooperstown, N. Y.

On Wednesday afternoon, July 15th, the Rev. Charles William Morrill, better known as Father Morrill, died at his apartments in the Alpine, from pneumonia, from which he had been ill for several weeks. He was a native of Massachusetts, and was the founder of the noted New York parish of St. Albans, of which he was long the rector. Some years ago, through changes in the growth of the city, the parish ceased to exist, and the property passed to the present congregation of the Epiphany. Since that time he has lived in retirement.

Through the agency of members of the Church Club, a Workingman's Club has been formed at 76th st., near the East river. Five gentlemen, including Mr. E. P. Wheeler, chairman, have volunteered for residence during the summer, and a class of carpentry for boys has already been formed.

DOBB'S FERRY.—The rector, the Rev. R. M. Berkeley, has gone for a brief tour of Europe. The parish is left in charge of the Rev. A. Ullman during his absence.

STAATSBURGH.—The new edifice of St. Margaret's church, the laying of the corner-stone of which, in May, was described at the time in these columns, is being rapidly pushed forward. In style, it will be 14th century Gothic, from plans drawn by Mr. Richard M. Upjohn, of New York. It will be cruciform, with nave and transepts, 85 long by 64 feet transept measure. At the northwest angle is to be a massive tower, supported by boldly projecting buttresses, terminating above its parapet in square pinnacles. Contrary to the common custom of delaying the erection of the tower till future years, this one will be built with the rest of the building and will be a memorial tribute from Messrs. Clarence G. and Wm. B Dinsmore to their late father and mother. The material used in the construction of the church is local blue stone, trimmed with ashlar and Long Meadow sandstone, and the roof will be covered with red tiling. The interior will be in open timber work, with lofty effect. Several memorial windows have already been promised, and it is hoped to have all the windows filled with rich glass eventually. The main entrance is to be through the tower, by a doorway of massive design. The church will stand on land recently purchased, adjoining the rectory property, at a cost of $1,600. Including this, the whole will cost, when completed, about $20,000, of which $5,000 has been generously given by Mr. Platt Sherrill, of New York. The rector, the Rev. Pierre McD. Bleecker, who is a graduate of the neighboring St. Stephen's College, has been indefatigable in his labors.

STAPLETON.—St. Paul's church has called to its rectorship the Rev. Alonzo L. Wood, who is at present rector of St. John's church, Woodside, in the diocese of Newark, where he has been at work for the past six years. He has accepted, and will shortly enter on this new field in Staten Island.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

BISHOP'S APPOINTMENTS.

OCTOBER.

1891.

4. Morning: church of the Mediator, Edgewater. Evening: mission of the Good Shepherd, Fort Lee.
11. Morning: St. Thomas' church, Vernon. Afternoon: mission of the Good Shepherd, Hamburgh.
12. Evening: Zion church, Belvidere.
13. Evening: St. James' church, Knowlton.
14. Evening: St. Luke's church, Phillipsburgh.
18. Morning: church of the Atonement, Tenafly. Afternoon: church of the Holy Communion, Norwood.
21. Evening: St. Peter's mission, Washington.
22. Evening: Christ mission, Stanhope.
25. Morning: Christ church, Jersey City. Evening: St. Paul's church, Jersey City.
28. Evening: St. John's church, Boonton.
29. Evening: St. John's church, Dover.

NOVEMBER.

1. Morning: Grace church, Rutherford. Evening: St. John's church, Passaic.
8. Morning: Christ church, Ridgewood. Afternoon: Epiphany mission, Allendale.
11. Evening: Grace church, Madison.
15. Morning: Grace mission, Union Hill. Evening: St. John's church, West Hoboken.
22. Morning: Trinity mission, Arlington. Evening: St. James' church, Newark.
25. Evening: Holy Innocents' mission, West Orange.
29. Morning: church of the Holy Communion, South Orange. Evening: All Saints' church, Orange.

DECEMBER.

6. Morning: St. Paul's church, Newark. Evening: St. Philip's church, Newark.
13. Morning: St. Paul's church, Paterson. Evening: Trinity chapel, Totowa, Paterson.
20. Morning: Grace church, Newark. Evening: St. Matthew's German Mission, Newark.

JANUARY.

1892.

6. Evening: Calvary church, Summit.

MASSACHUSETTS.

The late Miss Elizabeth S. Newton, of Pittsfield, made very liberal bequests to the Church. By her will, which was filed in the probate court of Pittsfield, July 16th, she left the residue of her property to the Domestic and Foreign Missionary Society of the Church, after certain specific legacies had been provided for. These specific legacies are $1,000 to the House of Mercy, Pittsfield; $6,000 to the Berkshire Home for Aged Women; $2,000 to the Fund for Relief of Widows and Orphans and Disabled Clergymen of the Church, and several private bequests. The homestead lot in Pittsfield, worth $40,000, is given to St. Stephen's church, in that town, to be used for Church purposes only. The whole estate is valued at $200,000, and the bulk of it will probably go to the Board of Missions as residuary legatee. Miss Newton sailed for Europe in the steamer Saale, which left New York about June 20th, and was killed before she reached Europe, by an accidental fall down the companionway of the ship.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

A handsome memorial prayer desk has been placed in Christ church, Delaware City, and was used for the first time on Sunday, July 19th, at morning service, having been blessed by the rector. It was given in memory of one of the most efficient members of the parish, by his widow.

The Rev. T. Gardner Littell, D. D., has been appointed Dean of the Missionary Convocation, which was organized at the last diocesan convention.

The Bishop will take his vacation during September, going on a pedestrian tour through Virginia.

The Diocesan Missionary and Education Committee of the diocese met for the first time since the convention. Dr. C. Elton Buck was re-elected treasurer. In addition to the present staff of missionaries under the control of the committee, the Rev. W. L. Braddock has been appointed missionary in charge of Trinity chapel, Clayton.

The Rev. David Howard has resigned the rectorship of Calvary church, Wilmington, and accepted a unanimous call to St. Andrew's, Bridgeton, N. J., his resignation to take effect September 1st.

Most of the Wilmington clergy will take their annual vacations during August. The Rev. Kensey J. Hammond, of the Highlands, will rusticate in Virginia; the Rev. Dr. Littell will go to Holderness, N. H.; the Rev. Charles E Murray will visit Block Island, R. I. The Rev. Dr. DuHamel, of Dover, will officiate at Trinity church during the absence of the rector, the Rev. H. Ashton Henry.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—Old St. Paul's, erected prior to the Revolutionary War, was until very recently a congregation of a decided "Evangelical" type. About 60 years ago, the church edifice was "modernized" into a meeting house, and the celebrated Stephen H. Tyng, D. D., became its rector. The edifice then received—70 odd years after its erection — episcopal consecration at the hands of the venerable primate, Bishop White. After Dr. Tyng came the late Dr. McCoskry, sometime Bishop of Michigan, and to the latter succeeded quite a number of rectors, none of whom remained there long. The peculiar location of the church, down among office-buildings, factories, and warehouses, and the withdrawal of a hitherto resident population, had its effect upon the parish, and it became almost moribund. Then the wealthy parish of St. James', Walnut st., adopted it as a mission church. The early weekly Celebration has supplanted the former monthly Communion, while the Holy Eucharist is now offered on every holy day in the Church Kalendar, and Evensong also on these days. A "ten minute service" for business men at 12:30 P. M., has been in successful operation since the close of Lent, and is to continue on without interruption. The priest in charge, the Rev. H. F. Fuller, will take his vacation in August, at Ocean City, N. J., and Martha's Vineyard; and during his absence, the various services will be continued by the Rev. J. A. Weston, of the diocese of North Carolina, now on his way from England. In the small cemetery surrounding the church are many ancient vaults. The celebrated tragedian, Edwin Forrest, was here laid to rest, where "after life's fitful fever he sleeps well."

The Rev. W. H. Graff, of the diocese of Central Pennsylvania, will be at St. Simeon's during August; and the Rev. John A. Jerome at the church of St. Matthias, during the absence of the rector.

The work of the City Mission for June was as follows: Meals dispensed from the Sick Diet Kitchens, 3,676; institutions visited, 36; services held, 89; Baptisms, 2; burials, 8; visits by clerical and lay missionaries, 1,391; by the superintendent, 95 visits and calls. Total number of consumptives cared for to July 1st, 1891, 1,682. Quite a large number are asking for admission, and by October, with the completion of the "Powers Memorial Cottage," there will be room for 16 more patients. The clerical staff, in their visits to the several institutions on the Lord's Day, are ably assisted by volunteer choirs, notably by the church of the Saviour choir, All Saints' choir, and the Holy Apostles' Brotherhood choir.

Pennsylvania led the dioceses in amount of contributions to general missions in May.

WHITEMARSH.—A vested choir of 28 voices has been organized for St. Thomas' church, the Rev. Samuel Snelling, rector, and took part in the services for the first time on the 8th Sunday after Trinity. The inaugural choral service of the church had been held at Evensong on the previous Lord's Day, led by the choristers from old St. Paul's church, Philadelphia, under the direction of the organist, Mr. Herbert Tiley; and the address was made by the Rev. H. F. Fuller priest in charge of that mission.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

Summary of statistics:—Whole number of clergy, 32; candidates for Holy Orders, 2; parishes in union with council, 33; organized missions, 17; unorganized missions,

27; churches and chapels, 56; parish buildings, 4; rectories, 21; baptized during the year, infants, 228, adults, 39; confirmed during the year, 232; confirmed persons reported, 3,446; communicants up to date, 3,066; marriages reported, 85; burials reported, 165; Sunday school teachers, 270, scholars, 2,027; total contributions reported, $45,028.94; value of Church property reported, $328,155.00.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The annual meeting of the Lichfield Archdeaconry was held in Salisbury, Tuesday and Wednesday, July 14th and 15th. After dinner at the rectory, the meeting was called to order and opened with appropriate devotions. The new ritual was finally adopted and printed copies distributed to the members. The secretary, the Rev. F. W. Barnett, was unanimously re-elected. The Rev. Messrs. Sanford, Bissell, Persons, and Bailey were appointed the literary committee for the ensuing year. Reports were heard from the various missionaries, and apportionments made for the ensuing year. Aid was also extended to the feeble parishes and missions for another year. Among the reports of the various committees was one from the Rev. J.C. Linsley on the memorial for Woodbury, who reported that the committee had purchased an alms basin, the inscription on which describes its object—which is as follows: Obverse,

"The Lord loveth a cheerful giver."

Reverse:

"Presented to St. Paul's church, Woodbury, Conn., by the Lichfield Co. Archdeaconry in commemoration of its meeting in this parish on May 7th, 1890, when the rector elect, the Rev. J. Chauncy Linsley, was ordained to the Priesthood and 32 candidates were presented for Confirmation."

Mr. Smith reported the work at Roxbury Station and was directed to continue his labors in connection with the Rev. Mr. Cooley. The Rev. Mr. Hooker stated that he had begun services in St. Matthew's, E. Plymouth, and hoped to continue the work during the summer. After the business meeting was over, the Rev. Mr. Linsley read an essay entitled, "The Rector in relation to the whole Parish." The book review had to be postponed to the next meeting. Tuesday evening a missionary service was held in the parish church and addresses were made by the Archdeacon and the Rev. Messrs. Persons, Bissell, and Smith. Wednesday morning, the Holy Communion was celebrated by the Archdeacon, assisted by the Rev. Mr. Stene and others of the clergy. The Rev. Melville K. Bailey preached an excellent sermon on "The Ideal Church." The Archdeaconry adjourned after dinner to meet at St. John's church in the town of Washington during the month of October.

The New Haven county convocation held its summer meeting in Christ church, Guilford, on Tuesday, July 14th. The preacher was the Rev. P. H. Birdsall. His text was taken from 2 Thess. iii: 10. The Holy Communion was celebrated by the Rev. W. G. Andrews, the rector of the church, assisted by the Rev. Samuel Hart, D. D., of Trinity College, Hartford. After the usual business meeting the convocation adjourned to the Guilford Point Home, where the customary clerical justice was done to an ample dinner provided for the occasion. After a pleasant time socially passed at this place, the meeting re-assembled at 3 o'clock when an essay on "Titles and Names of the Church," was read by the Rev. Emerson Jessup. Following this, the Rev. E. S. Lines read an exegetical paper on Mark xiv: 25. In the evening a session was held in the church. The rector read Evening Prayer, after which short addresses were delivered on a very interesting topic, "The Religious Reading of the Laity." The speakers were the Rev. C. N. Morris and the Rev. J. B. Shepherd.

HARTFORD. — The long-talked-of new church in Trinity parish, the Rev. S. O. Seymour, rector, is soon to become a reality. The parish have voted to tear down the old church building and build anew. The needs of the congregation have demanded it. Situated in one of the best parts of the city, and under the wise direction of its present rector, it could not help expanding. The new chapel and parish house which are to be built on the same site are the gift of the Rev. Francis Goodwin. They are now in process of construction and will be used temporarily for the church services when completed and until the church itself is built. The chapel will be a spacious building, 50x26. In the parish house will be a commodious hall, 40x26 ft. The vestry room will be 19x18 ft; the Sunday school library and infant class room, 18x18. It will be thoroughly equipped and furnished, and no pains or money will be spared to make it one of the best in the diocese. The new church will probably be one of the largest in the diocese, capable of seating 1,000 people. Its designs call for a chancel 34x28½; nave, 121x34½; the choristers' robing-room will be ample, 30½x15 ft; the aisles are two on either side, 11 ft. wide. The main entrance to the church will be on Sigourney st. The tower will be 22x22 on the floor and 120 ft. high. The style of architecture will be English Gothic of the 14th century. The outside walls are to be built hollow, and faced with selected brick laid in red mortar. The dressings of the buttresses, doorways, windows, and all moulded work, will be of Long Meadow brown stone. The probable cost of all buildings will be from $175,000 to $200,000.

MARBLEDALE.—St. Andrew's rural parish is prospering under its new rector, the Rev. Mr. Alcott. It has now 57 families and 83 communicants. During the past year it has thoroughly repaired and renovated its old rectory, re-cushioned its pews, and added some new furniture to its chancel. Besides doing the regular work of the parish, the rector finds time to hold frequent services in neighboring school houses and also serves his turn in the union chapel at Merryall. He has also started a fund for a new organ.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

SMETHPORT.—The foundations of St. Luke's new church are completed up to the watertable, and Tuesday, July 14th, was the day fixed by the Bishop of Pittsburgh for laying the corner-stone. At the appointed hour, five o'clock in the afternoon, the choirs in procession with the clergy and Bishop Whitehead, came from the residence of P. Ford, Esq., to the northeast corner of the lot where the stone was to be placed. As they entered upon the ground, Psalm 122 was sung, and the opening collect said by the rector, after which the Bishop took up the service, assigning the reading of the lesson, Ezra iii:10-11, to the Rev. W. F. Shero. The Creed having been recited, Dr. H. L. McCoy read the list of deposits in the stone. Then the stone being put in place by the contractor for the mason work, John Carlson, and tested by the level, plumb, and square, was reported by Mr. John Forrest to the Bishop as being in correct position; after which, striking with his hammer thrice upon the stone, the Bishop declared it the foundation stone of the church, laid in the name of the Holy Trinity, and in the faith of Jesus Christ. Standing upon the wall, the Bishop began his address, congratulating the rector, the builder, and the people upon the auspicious work begun, and proceeded to show the meaning of the service, that this corner-stone was laid (1) as a protest, and (2) as a testimony—a protest against the blatant voices of unbelief that prophesied the decline and fall of the Christian religion; and a testimony to the enduring and unchanging faith of the historic Church of Christ. The Rev. Mr. Hemenway added a few words on the subject of the spiritual temple, after which the choirs and clergy retired during the singing of a hymn.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

Summary of statistics for the conventional year 1890-91: Clergy (bishop 1, priests, 52, deacons, 3,) 56; ordinations, deacons, 2; deposed, (restricted diaconate) 1; candidates for Holy Orders, 5; while number of lay readers, 48; churches consecrated, 4; corner-stones laid, 2; parishes or congregations in union with convention, 46; organized missions, 32; unorganized missions, 28; Baptisms, 627; Confirmations, 382; communicants, 6,266; marriages, 208; burials, 273; Sunday school officers and scholars, 4,112; church sittings (rented, 3,275, free, 12,516) 15,791; contributions for religious purposes, $146,876.04; value of church property in the diocese, $1,359,720.00.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

BISHOP'S APPOINTMENTS.

AUGUST.

2. Junction City and Wakefield.
9. Grace cathedral and Monmouth.
16. Wamego and Solomon City.
23. Olathe and Paola.
30. Girard and Pittsburg.

SEPTEMBER.

6. Oskaloosa.
9. Opening Bethany College, Topeka.
13. Arkansas City and Winfield.
14. Medicine Lodge. 15. Harper.
16. Runnymede. 17. Kingman.
18. Pratt. 19. Greensburg.
20. Meade Center. 21. Dodge City.
22. Garden City. 23. Lewis.
24. Larned. 25. Great Bend.
26. Lyons.
27. McPherson and Newton.
28. Emporia.
29. Bethany Chapel, Topeka.

OCTOBER.

4. Ordination in Grace cathedral.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

AUGUST.

2. Old Fort.
6. St. Andrew's, Buncombe Co.
9. Hot Springs. 11. 4 P.M.; Haw Creek.
13. Beaver Dam.
16. Trinity church, Asheville.
19. Waynesville.
20. St. Mary's, Micadale, Consecration.
21. Sylva.
23. St. David's, Cullowhee, Consecration.
25. Cashier's Valley, Consecration.
30. Flat Rock. 4 P.M.; Hendersonville.

SEPTEMBER.

1. Saluda, Consecration.
2. Tryon City.
4. St. Paul's, Henderson Co.
6. Calvary church, Henderson Co.
8. Bowman's Bluff. 9. Brevard.
13. Trinity chapel, Asheville.

Holy Communion at all Morning Services. Offerings for diocesan missions.

MICADALE.—A handsome cherry wood altar, the gift of the Rev. C.A. Jessup, to St. Mary's church, was used for the first time on the 6th Sunday after Trinity. This building is to be consecrated at the Bishop's approaching visitation, in the latter part of August or early in September. It is hoped that before that time, some good person, acquainted with the difficulties of missionary work in western North Carolina, will present the mission with a chalice and paten.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

The Rev. Thos. F. Gailor, vice-chancellor of the University of the South, upon invitation of the local council of the Brotherhood of St. Andrew, delivered an address to the Brotherhood at St. Andrew's church. During his short stay in the city he organized a local and State alumni of the university. The Rev. Dudley Powers, of Henderson, was elected president, and the Rev. G. G. Smith, of Louisville, secretary of the State association.

In the immediate vicinity of Louisville are three or four parishes which have for many years past been almost entirely neglected in the matter of Church services. The Brotherhood of St. Andrew in view of this apparent neglect have recently, with the consent and advice of Bishop Dudley, undertaken to revive these seemingly dead parishes. With this object they have inaugurated regular services each Sunday at St. James' church, Pewee Valley, commencing June 21st. Bishop Dudley, the Rev. E. T. Perkins, Bishop Pennick, the Rev. Geo. C. Betts, and others, have officiated; at St. Luke's church, Anchorage, the Rev. Percy Gordon, the Rev. E. J. Perkins, and Bishop Dudley, have held services; at St. Matthew's church, the Rev. R. Upsher Brooking holds service twice each month. The attendance at these points has been quite large, and the interest manifested has been such as to warrant the expectation of permanent services. Arrangements are being made to secure a suitable clergyman for this purpose.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

Grace church, at Scottsville, was consecrated with appropriate ceremonies Saturday morning, July 25th, at 10 o'clock. Bishop Coxe preached the sermon, dividing his subject into three parts: "The House of the Lord," "The Day of the Lord," and "The Lord's Supper." Speaking briefly on each, he closed by alluding to the past history of the church, its organization, etc.; also to one of its most interested and beneficent founders, the late D. D. S. Brown, who with others was largely instrumental in placing it upon a sure footing. The clergymen who were present and assisted in the ceremonies were the Rev. Dr. Darnell, the Rev. Messrs. Boynton, H. Dennis, J. H. Dennis, Cushing, E. H. Edson, and the rector, the Rev. J. D. Fergusson. Grace church was organized in 1884, holding its first services in St. Joseph's Hall. The church edifice was commenced and completed during the following year, and the parish has had but one regular pastor, the Rev. J. D. Fergusson, the Rev. James Roy, LL. D., of Coburg, Canada, acting as supply about a year ago, the first-named resuming charge after a brief absence. The parish is to be congratulated on reaching this important epoch in its history, a beautiful house of worship free from all incumbrance.

Confirmation services were held at St. Andrew's church, Caledonia, on Friday, July 24th. Bishop Coxe was present and delivered a very able and instructive address, after which a class of seven persons was confirmed. A large number were in attendance, many being from out of town. They were entertained at dinner by the ladies of St. Andrew's.

NIAGARA FALLS.—The children of the late Mr. M. Walsh have erected a stained glass window in St. Peter's church in memory of their parents. It comes from the well-known firm of E. Colgate & Son, of New York, and is a fine work of art. The scene is that of Christ's first appearance to the Apostles, after his resurrection, at the sea of Galilee. At the base is the inscription:

"To the glory of God, and in memory of Michael Walsh, one of the founders, and, for twenty-three years, a warden and vestryman of this parish. Also, Anne Watson, his wife. Christ's faithful soldier and servant unto life's end."

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

CHARLEVOIX.—The Bishop is now in his cottage at the Charlevoix Resort, attending to all necessary diocesan business, and enjoying the cool air of the lakes. On Sunday mornings he holds service in a hall in town and in the afternoon in the hall of the resort. On the 19th he was assisted by the Rev. Drs. Sweet and Leffingwell, who are making a cruise to Mackinac in the yacht Argo. There are a number of Church people in the two resorts, and the congregations are over a hundred, the singing and responses being very good. An effort is being made to build a small church, which is very much needed.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Statistics of the diocese, 1891:—Clergymen canonically resident in the diocese, 107; churches, missions, and chapels, 124; parishes in union with the convention, 76; ordinations: deacons, 4, priests, 1, total, 5; candidates for Holy Orders, 17; postulants for Holy Orders, 5; lay readers, 59; corner stone laid, 1; new chapel opened, 1; cemetery consecrated, 1; Baptisms: children, 1,147, adults, 267, total, 1,414; confirmed, 878; marriages, 359; burials, 850; Sunday school teachers, 1,271, scholars, 10,567; parish school teachers, 30, scholars, 335; Communicants, 13,104; total of expenditures, $271,350.90.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Bishop received the degree of Doctor of Divinity from Yale College, his *alma mater*, at the late commencement.

The Michigan branch of the Woman's Auxiliary will carry the insurance of two missionaries this year, instead of one.

Bishop Davies and family are now occupying their summer residence on Mackinac Island. The Bishop will visit the parishes and missions of the Upper Peninsula during July and August, spending whatever time is not taken up by these visitations at the island.

The Rev. Dr. Babbitt, rector of St. John's church, Saginaw, is spending the month of July in the Upper Peninsula, where his efforts to secure pledges for the salary of the Archdeacon are proving most successful. It is earnestly hoped this project of an archdeacon for this part of the diocese can be carried through.

At a recent meeting of the Missionary Committee of the diocese, apportionments for work the coming year, were made as follows: To the Detroit convocation, $2,400; Saginaw Valley convocation, $3,600; Marquette convocation, $1,500.

By recent extension of the city limits of Detroit, the church of Our Savior, Leesville, is added to the churches of Detroit, making now 22 parishes and missions in the city.

The extensive improvements projected in St. John's church, Detroit, are much delayed by a stone-cutters' strike. The services through the summer are held in the parish building, until the church is in readiness.

The Detroit Clericus will not resume its sessions until October next. During the ensuing year there will be fortnightly, instead of weekly, meetings of the Clericus. A programme of subjects for the literary work of the coming year has been prepared, and adopted, the departments receiving the most attention being Casuistry, Philosophy, Church History, and Methods of Clerical Work.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Summary of statistics from the journal of convention: Baptisms—infant, 642, adult, 110, total, 752; confirmed, 406; communicants, 4,085; marriages, 190; burials, 253; Sunday school teachers, 310, scholars, 2,686; value of church property, $382,876.05; total of contributions, $65, 816.17.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—A new chapter of St. Andrew's Brotherhood has recently been organized at St. Timothy's church, of which the Rev. James Jamieson is minister in charge. St. Timothy's is one of the missions of the diocese.

A beautiful stained glass window has been placed on the left of the chancel of Christ church, in the eastern district. It is the gift of Mr. James S. Bearns, in memory of his wife. The design is by Louis Tiffany, and represents the Lord blessing little children. The work is artistic and of great beauty of execution, and is one of many liberal gifts from the same giver.

At Christ church, eastern district, a branch of the Brotherhood of St. Andrew has been established through the agency of the Rev. R. W. Kenyon, representing the Central Council of the Brotherhood in the diocese.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

MILES CITY.—The Rev. J. F. Pritchard has accepted the charge of Emmanuel church, and is now at work in his new field. This parish has been vacant since the 1st of last November. The Church is weak at best in this city, and has suffered very much on that account. There is a very nice church here, not quite finished, and a small debt of $600 on the building. What is wanted most at present, is to have it seated and this debt paid off. It is only temporarily seated with rude benches, which are very uncomfortable. The town is in the centre of a great ranching district. It was very prosperous at its start, and every one did well. In 1886, a very hard winter came, and about 80 per cent. of the stock perished. Since then the town has been very dull, and the people are only just recovering from this depression. Books, magazines, and papers for the Sunday school are much desired.

CHURCH GROWTH IN THE NORTH-WEST.

BY THE REV. WM. S. LANGFORD, D. D.

Forty-one years ago this very day, June 30th, the Rev. James Lloyd Breck, with his associates, held the first religious service in St. Paul, Minn. Yesterday I passed the spot which was thus consecrated to the worship of Almighty God. In the year 1841, three students of the General Seminary, answering the call of Bishop Kemper, went into the wilderness of Wisconsin and founded the Associate Mission at Nashotah. Nine years later, with a passion for frontier work, Mr. Breck, with three companions, started for Minnesota. The fourth Sunday after Trinity, June 23d, was spent at Prairie La Crosse, and the next morning they paddled their canoe across the river, and there kept the feast of St. John Baptist, the Associate Mission for the first time standing on the soil of Minnesota. "A rustic cross was reared beneath a large and spreading elm tree, and the stone on which the elements were consecrated was the same thin slab of limestone that the day before served as an altar on Altar Rock, back of La Crosse landing." It was on the Sunday following that Mr. Breck preached his first sermon at St. Paul. The next day they camped out, under a tent which had been loaned to them at Fort Snelling, doing their own cooking, washing, etc. Before the end of the month they had erected at a cost of $160, a shanty for a temporary dwelling, expecting to cross the Mississippi in search of a permanent abode. "This position," wrote Mr. Breck, "will then be very suitable for the residence of the future Bishop of Minnesota or the future rector of the parish, or it will answer admirably for a Church school."

St. Paul at that time contained 1,500 or 1,800 settlers. To-day the great city and its twin sister, Minneapolis, contain a population of about 300,000. This man of faith, this heroic pioneer, laid foundations in the then almost uninhabited Minnesota, in the full confidence that "the earlier the Church enters a new country, the better it will be for the Church after a few years." How true is that prophecy where the early planting is followed by vigorous work, is well attested by the fact that to-day our Church in Minnesota contains besides two bishops, about one hundred clergymen and 8,000 communicants, the well-established Seabury Divinity School, the Shattuck School for boys, and St. Mary's Hall for girls, the Mission and Farm School at Wilder, three hospitals, an orphanage, seventy-eight parishes, eighty-nine missions, and in 1890 contributed for Church purposes, $205,571.

These facts certainly present a splendid record of Church growth, and illustrate the wisdom of the early beginning and generous support of missionary work in the newer parts of the country. Minnesota is cited simply as one notable example of progress in the great North-West, and it may well afford encouragement and stimulate zeal in planting the Church.

We are in the missionary era of our Church in America, and the money which Eastern Churchmen have put into this work has been a profitable investment as it appears to-day, but it will be yet more manifest at the end of this decade, which will round out the last half of the nineteenth century.

A rapid survey of this region since Bishop Kemper was consecrated in 1835 as our first Missionary Bishop, must be gratifying to Churchmen everywhere, and should strengthen their confidence in dealing generously and pressing forward bravely with aggressive work. Bishop Kemper's jurisdiction embraced Missouri, Indiana, Kansas, Nebraska, Iowa, Minnesota, and Wisconsin. He lived to see the Church in all these States organized into dioceses, each with a bishop of its own, and he himself finally became Bishop of the diocese of Wisconsin. Three of those dioceses have since been divided into two bands, and there are now eleven bishops in the territory which comprised Bishop Kemper's jurisdiction. The statistics of 1890 for these dioceses give the number of clergy, 468; parishes and missions, 874; communicants, 46,945, and the amount of contributions for the year, $1,114,208 08. Of educational institutions, hospitals, orphanages, etc., I have not taken account, but the establishment of many such and the building of churches, rectories, etc., over this widely-extended territory have required great activity and energy, and have been accomplished with comparatively limited means.

The valley of the Mississippi is still largly missionary ground, and it is no time to slacken effort or to withhold contributions, but rather to redouble our efforts and to help with a bountiful hand the work of Church extension in these populous States, where agriculture, mining, and commerce are rapidly progressing, and the forming of new communities, as well as the filling up of those already formed, present attractive opportunities for the introduction of the spiritual influences of our Church.

A LETTER FROM NORTH CAROLINA.

MY DEAR LIVING CHURCH:—If there is anything which has specially excited the interest of the clergy of the Chicago diocese of late, it is the Clergymen's Retiring Fund Society. Your own clergy, as well as our friends and members scattered far and wide, will be glad to hear that the two dioceses of North and East Carolina are full of interest in this, our general pension fund. At the special request of members of our society, I visited the diocesan council of North Carolina, which met at Asheville, on May 13th. I wish I had time to say more than a word about this city of Asheville and its situation. The region about Asheville has been denominated the Switzerland of America. We read of the Horseshoe of the Pennsylvania R. R., but it is not a circumstance to the loops and windings by which one ascends the mountains before reaching Asheville. This city is between four and five thousand feet above the sea level, and is surrounded by still higher mountains. From Battery Park, which is an elevation in the centre of the city, the view is very extensive, and lovely beyond description. When once the streets are graded, as it is intended this season, the drives will be excellent, and as they have water works, electric lights, and street cars, it will be a very charming place to live. Indeed, Asheville is now an all-year round resort for hundreds and thousands of people who find in its equable and invigorating climate a relief from many of the ills which flesh is heir to.

The Church in Asheville is strong in its own membership and crowded to accommodate visitors who fill the hotels the year round. I was cordially invited to address the convention, and the Bishop commended the Clergymen's Retiring Fund Society to his clergy and laity in the most unqualified terms. From Asheville I visited Charlotte, where we have a strong congregation, and where there is a colored school under the charge of the Rev. P. P. Alston. There is also an orphan asylum and a Church hospital. The distinguishing glory of Charlotte is that the Declaration of Independence was proclaimed here on the 20th of May, 1775. This, of course, was a State affair and is known as the Mechlenburgh declaration. The original document is still preserved among the archives of the city. Charlotte is one of the best towns in the State, although not the largest. From Charlotte to New Berne is a run of 250 miles through a flat, uninteresting country. New Berne is old, and looks it. There are two or three things that commend it, however. The society is good, the climate fine for winter residence, and living is cheap. I was most hospitably entertained here and invited to speak before the convention, and afterwards at night to the great congregation. Many of the ladies remained after the service to secure cards, and expressed their pleasure that I had come so far to tell them about the society and the good work in which it was engaged. From New Berne I journeyed to Petersburg, Va., where the council was in session. It rather surprised me to learn that no flowers were allowed in the churches of this diocese at any time, even our high festivals, and that there was not a surpliced choir in the entire State. North and East Carolina both indulge in these luxuries, or dissipations as some consider them. There is but one boy choir in each diocese, I am told.

Sunday, May 24th, I spent with my friend, the large-hearted rector, Geo. P. Hebbard, whose parish is at Tarboro, N. C., one of the best parishes in the State. The former rector, Dr. Cheshire, resigned after nearly forty years' service. Just now he is very ill, and his friends are anxious and apprehensive about his recovery. I must tell you of one thing that greatly pleased me in Asheville. I was assigned to the care of a Methodist family—Mrs. Sluder was the head of the household—and shortly after my arrival, a young lady drove up, sprang out of the carriage, and came forward with outstretched hand, saying she was a Churchwoman and a graduate of St. Mary's, Knoxville. I was satisfied in a moment that I had been sent to the right place. This younger Mrs. Sluder was from Lincoln, Ill. The influence of St. Mary's, you see, is being felt even in distant Asheville. Mrs. Sluder, I need not add, is an ardent friend of the C. R. F. S.

THEO. I. HOLCOMBE.

Tarboro, N. C.

THE TRANSFIGURATION OF CHRIST.

BY J. ANKETELL.

From the Greek of St. Kosmos, "the Melodist, who died A. D. 760.

Christ to-day, with radiance glowing,
On the holy mountain stands,
To His rapt disciples showing
Wonders wrought by heavenly hands.

Gazing on His matchless splendor,
We would fain with Him abide,
While sweet songs of praise we render
To our God, now glorified.

On the mount with thunder riven
Thou did'st give Thy law in flame;
But with light sent down from heaven
Thy Eternal Godhead came.

Sun and moon, in homage bending,
Worship Thee, true Lord of Light;
Who, in mortal form descending,
Cam'st to end our earthly night.

Thus, like Moses and Elias,
We would near our Saviour be,
Till the stroke of death draws nigh us—
God, our living God, to see!

LETTERS TO THE EDITOR.

AMERICAN CHAPELS IN FOREIGN LANDS.

To the Editor of the Living Church:

I entered upon my duties as chaplain of the American church at Interlaken, Switzerland, June 21st. Three services have been held, with gratifying results, both as to attendance and offerings. The Hotel Metropole has placed at the exclusive disposal of the chaplain, a commodious and well-fitted salon or parlor, on the ground floor, with a separate entrance from the court, and has furnished it with suitable chairs, kneeling hassocks, desk, and instrument of music. The Rev. Mr. Cornell, of Nice, has loaned a large supply of Prayer Books and Hymnals. Nothing is wanting but the interest and co-operation of the travelling American public, and it is the sad experience of the foreign chaplains to find that our nation are very deficient in the sense of their obligations in this direction. There seems to be no reason why Americans should not attend church when they travel, as much at least as when at home, and that is generally once a Sunday. Our English

brethren do not consider three services—the number maintained by all the principal chaplaincies, and even the smaller ones which are scattered everywhere over the continent of Europe—too many. At two of these services there is a celebration of the Holy Communion. an early one, and at the 11 A. M. service. These are very well attended.

Cannot the American Church do something in this field, and win converts to her ritual and principles, out of the great number of those who, at home, seldom enter her houses of worship? Good work of this kind has been done by the foreign churches already established, and the number might be increased by establishing services at places which are the great resorts of American tourists and students, the number of which is growing larger on the continent of Europe every year. There is room for her to supplement without interfering with the work of the Church of England, especially when, as at Lucerne and Interlaken, the accommodations of the English chapels are insufficient for the travelling public who speak the English tongue, and prefer the ritual in that language. It seems to be the plain duty of the American Church to care for Americans at home and abroad, and the duty of Americans to sustain their own service wherever it may be found. Greater interest in, and a better comprehension of, this important branch of Church work would aid and encourage the devoted men who have, largely at their own expense, given their time and energies to it.

WM. S. BOARDMAN.
American Chaplain.

Interlaken.

WHAT IS THE DUTY OF CHURCHMEN?

To the Editor of The Living Church:

The smoke of battle has lifted and the last echo of the action has been heard. You, Mr. Editor, have done a most excellent work in the pages of THE LIVING CHURCH both by leading articles, and in throwing open your columns to the expression of the opinion of both sides. You have been sustained by *The Church Eclectic* and *The Catholic Champion*, and Chicago, New York, and Utica, are sufficiently separated to give a fair expression of the Church's view on Catholic doctrine and discipline.

The daily press have already commenced to sing sweetly the tune of harmony and peace, and tell us "it is better so," (except for the sticklers after some old exploded ecclesiastical idea); therefore, the question your correspondent, "Quærens", asks: "What is the duty of a Churchman?" may be fairly answered, under the assumed position of the Church to-day, although the issue of heresy cannot be said to have been presented formally for action.

The paramount duty of the Churchman is to learn the lesson of the day given to us as a Church to learn, viz., that we have not the courage of our convictions, and that in the note of the "Historic Episcopate" for the sectarians, we have lost sight of the vital principle of spiritual continuity conveyed by the Apostolical Succession. It is the Churchman's duty to correct this lapse, and to strengthen our stakes while we lengthen the cords of our spiritual tabernacle.

Again it is the duty of Churchmen to pray more earnestly for the guidance of the Holy Ghost in the election of bishops in every vacant diocese, as well as one's own, and for the banishing away of all strange doctrine from the Church. This can be done best, by those who look upon it as a duty, by forming a union or league for that purpose.

And finally it is the Churchman's duty "having done all, to stand." If he cannot go forward for the time being, let him stand firm and take not a single step backward, but strain every energy and faculty for a forward movement, when the Great Captain, seeing that we have learned our lesson of defeat, orders the advance and shows the direction. The defeat was brought about by our over-sanguine march towards "Christian union" by the wrong path.

But it is never the duty of the Churchman to desert his post in one wing of the army to secure safety in the other. Remember the deacon Athanasius. Do your duty in that state of life to which it has pleased God to call you. W. C. D.

Chicago, July, 1891.

WHAT SHALL CATHOLICS DO?

To the Editor of The Living Church:

Ever since the election of Phillips Brooks by the diocese of Massachusetts to be its Bishop, the concurrence in the election by a majority of the standing committees, and the final assenting voice of the bishops obtained, many Catholics have been asking each other: "What are we to do? Many have felt that the Church has denied her catholicity, and proved herself unable to be the guardian of the Faith by the election of a person who is certainly very lax in his opinions concerning the Faith and the Church, and such being the case, they prize communion with the Holy Catholic and Apostolic Church far more than membership in a Protestant Episcopal sect.

To some the answer has been made that the same committees and the same bishops will doubtless vote confirming the election of Dr. Nicholson, but the answer is returned that such action shows only indifference or lack of conscientious belief in any positive truth, and that such indifference is as bad as error.

Let us ask ourselves, however, what has been done. The formularies of the Church have not been changed, they remain the same as before the election, and certainly the Church should only be judged by her authorized formularies, and not by the actions nor the opinions of men however placed. The unhappy actions of the standing committees and bishops have not committed the Church to any renunciation of the Faith. Elected as they have been to positions of trust, in many of which elections the Catholic minority has been utterly ignored, these trustees have but proved weak and faithless, or erring as to their human judgment, and have only apparently compromised the actual position of the Church.

A large portion of the Church, however, has not viewed with indifference this trifling with all it holds sacred and dear, and has protested as best it could. The entire Anglican Communion is not to be condemned and forsaken on account of the faithlessness of a province. Great Britain, Canada, Africa, Australia, India, and certain dioceses in our own country have not been committed to any error in connection therewith. Shall a parish or Church be held responsible for the wrong actions of an individual or opinions however high placed. Shall the Church be responsible for the wrong action of an individual parish or diocese? Shall the entire Anglican Communion be held responsible and forsaken because the trustees of the Church in the United States have shown themselves to be indifferent or mistaken at a time when they should have boldly rebuked error?

Now I think the trouble is that Catholics have expected too much. They have watched the progress of a wonderful revival. They have hoped for a more pronounced catholicism, and the future unity of the whole Church, and now comes a rude shock and many question their position in a P. E. Church. Are we to think our faith is not to be tried? To-day's Gospel bids us beware of false prophets which shall come in sheep's clothing but are inwardly ravening wolves. St. Paul, in the second lesson for the morning, declares also that grievous wolves shall enter in among the Catholic Church not sparing the flock, and that men shall arise within, speaking perverse things to draw away disciples after them. There are many signs of the approach of our Lord, and during that time He bids us beware. Many shall come in His name, angels of darkness shall be as angels of light. A popular religion of sweetness and light, impatient of dogma and creed, and the supernatural elements of the Catholic Faith, will make a great showing of religious activity. Protestantism as a system will flourish greatly. Numerous sects dividing and subdividing will arise without end, each proclaiming itself to be a purer revelation of God's will. Wonderfully popular preachers, eloquent of words, gracious and magnetic in manners, will stir up the enthusiasm of vast masses of people—all worshipping a Christ; but not the Christ of the Gospels, the Incarnate Son of God. Many shall be deceived, and whenever possible the very elect, yet for the elect's sake those days shall be shortened.

One sign our Lord gives us, Wherever the carcass is, there will the eagles be gathered together. Wherever the Body and Blood of our Lord Jesus Christ is, there will Catholics be gathered together. To all else this is a hard saying. Dioceses and provinces may fall away, unworthy men be elevated to positions of trust and honor, Catholics may have to move from city to city, from diocese to diocese, esteeming the things of God of more importance than the things of this world, but the gates of hell shall not prevail, and to those that remain faithful unto death will be given a crown of life, and they shall eat of the tree of life which is in the midst of the Paradise of God. S. W. T.

To the Editor of The Living Church:

We are, very many of us, looking back just now to the brave, stirring days when John Henry Newman, Keble, Pusey, Rose, and others, issued their stirring trumpet call to battle for Church principles which were in deadly peril of being surrendered to the tender mercies of the liberalism of their day. Many of us have doubtless wished that it had been our lot to stand beside these strong leaders for truth, to fight with them for the Catholic Faith. It is a devout wish.

But what of to-day? Are we not placed now where danger threatens, and duty calls to brave, fearless, manly action just as forcibly as when the men of Oxford stepped forth to battle for the imperilled truth of Almighty God. What truth was denied then that is not denied now? What heresy was held then that is not held now? And that under the broad, traitorous banner of so-called toleration. Was Whately's or Arnold's scheme of Church Unity by unlimited comprehension in the English Church of all who chose to call themselves Christians, a whit worse in its purpose than our own scheme of Church Unity? Nay more, would its effect, had it been accomplished, have been as destructive to Catholic principles as our scheme of comprehension would have been, had our invitation been accepted even by one only of the larger Christian bodies to whom we graciously sent greeting and invitation to come and rule over us?

Were the English bishops of half a century ago one tenth part as responsible for having Dr. Hampden thrust upon them by the State, as our American bishops are to-day for giving canonical consent to the consecration of Dr. Brooks to the episcopate? If things are more threatening among us to-day than they were in England fifty years ago, and if we are so many of us cast into so warm a glow of sentimental fervor as we read the stirring "Memorials of Oxford," what answer are we going to give to the stern, stirring calls to duty which come to us now, to-day, to stand as the men of Oxford stood in their day?

But some mild, peace-loving, sentimental High Churchman may answer, "There is no danger; we are in no crisis. We have so many High Churchmen now, there is really no danger." Sham! nonsense! one half of the so-called High Churchmen of to-day are High Churchmen of the Molluscan order, with neither back-bone nor principles! Broad Churchmen will stand for their principles, and fight and plan for them. Low Churchmen, if they believe a man is false to their conception of true Protestantism, do not put in operation any mawkish chords of unworthy, clammy sympathy for him. They vote against him as they ought to do, like men who hold to a living principle of righteousness as they understand it.

It is only among High Churchmen(?) that we find that broad, flatulent spirit of boneless religionism that says, "This is truth; this is according to the Word of God; this is enjoined by the law of the Church; this is the principle of the Prayer Book; but, of course, though you deny it, "spurn it," "trample it under feet," we cannot refuse you admission to the episcopate to become the sworn defender, not of the Church's faith, but of your denial of it."

If there was a battle worth fighting in the thirties, how much more, then, are true Churchmen called to renew that battle to day. Truth does not change, nor the obligation to fight for it.

One set of High Churchmen, so called, insists that it was not their place, as members of Standing Committees, to judge of Dr. Brooks' orthodoxy. That belonged to the bishops to do. Another set say that when the Standing Committees bore their canonical testimony to the regularity of Dr. Brooks' election and to the uprightness of his life and the purity of his doctrine, the bishop had no right to go behind that testimony.

Both positions may be characterized as time-serving. Standing Committees have the duty thrust upon them to judge of a man's character and purity of faith, and they must exercise it whichever way they vote. They are canonically called upon to bear testimony to that very thing, and they have all along exercised their canonical functions to bear testimony, yes, even to condemn, as they did in the case of De Koven. The House of Clerical and Lay Deputies did the same thing in the case of Dr. Seymour. They ought not to have that power, in my judgment, but they have it, and they have exercised it, and will doubtless do it again when the man that comes before them is obnoxious on account of his Catholic principles, instead of his "liberalism." The supreme "liberalism" of playing heads you win, tails we lose, which certain High Churchmen love to manifest "on principle," would be funny if it were not such besotted folly in times like those we live in. But that is not what I wish chiefly to say, but this: What are we going to do about it? Dr. Brooks' consecration is, of course, an accomplished fact, virtually. Are American Churchmen, who really believe what they profess to believe, going to fold their hands, close their mouths, get down on their knees to pray, "Good Lord, deliver us from false doctrine, heresy, and schism," and then meekly wait until the majority of our Standing Committees, bishops, and High Church philosophers cry, Next! though it may be Dr. Newton or a Mac Queary? What are those Churchmen who really know that they believe and what they believe, and what they are sworn before God to believe and teach, and what false doctrine they are under oath to drive out—what are they going to do about it? We do not need panic, but we do need resolution. Is it to be peace when there is none? Certainly not; peace with truth and fidelity. JOHN WILLIAMS.

Omaha, Neb.

CHRISTIAN DOGMA.

To the Editor of The Living Church:

Will you kindly find a place in THE LIVING CHURCH for these golden words from Dr. Potter's baccalaureate discourse. Would that they might echo and re-echo from every pulpit in the Church!

"It is not true that Christianity is a life and not a doctrine. It is a life because it is a doctrine. A religion that sees only the human side of Christ, always calls Him Jesus; the religion that looks only upon ethical states and preaches only the moralities of life, a religion which holds that 'love is the greatest thing in the world,' and is satisfied with the sweetness and tenderness of Christian feeling, is a religion of which the best you can say is that it is trying to keep the fruits of Christianity living, while it lays the axe at the root of the tree which bears them. Now, I say, dare to say—would to God that men would heed me—that if I must choose between life and dogma, I will say that Christianity is not life, but a dogma."

J. ANKETELL.

The Living Church.

Chicago, Saturday, August 1, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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AN effort is being made to secure the recognition of the extreme Broad Church party on the old ground of the comprehensiveness of the Church and its toleration of various schools. This argument has a specious sound, but in our opinion is completely misleading. There are Broad Churchmen *and* Broad Churchmen. The name sometimes designates men who deny every distinctively Christian doctrine, and are endeavouring, under plausible and high-sounding phrases, to make the creeds and formularies of the Church speak the language of a mere natural religion. The unique inspiration of the sacred Scriptures is denied, together with the possibility of miracle and prophesy, the true divinity of our Lord, the Atoning Sacrifice, and the resurrection of our Lord's material Body. The Incarnation is emasculated of its true significance, and the Creeds are converted into "mystic hieroglyphs," magnificent "cyphers", which may mean anything except what they seem to mean and what the Church has always held them to mean and intended them to mean when she set them forth. We contend that the toleration of the Church cannot be extended to such a school as this without self-stultification and final destruction. And we assert, as we have done before, that all the old schools of the Church are equally concerned to reject such teachings as opposed to all that a Christian holds as dear as life, and to give place to them "not for an hour."

WE trust that vigilant and intelligent Churchmen are not allowing themselves to be misled by the persistent attempts which are made in various quarters to confuse the minds of men in regard to the serious issues now before the Church, and to bring distrust upon those who think themselves bound to expose the evils which threaten the integrity of the Faith. These attempts not only proceed from the secular press, where we should expect to find them, but from certain of our Church newspapers, where they are of the nature of attacks in the rear, and are in the highest degree calculated to produce distrust and discouragement. Thus we are told that there is no need of being in a panic, that in exposing erroneous and strange teaching we are almost sure to misrepresent them and so be guilty of false witness, and finally that the only thing any one need be anxious about is his own faith, since the Lord will take care of his Church and does not need our assistance. The sophistry of such statements lies upon the surface. It is true that the Lord does not *need* our assistance, but at the same time He has committed the Church to human hands and has never promised that He would preserve it from error *without* our own earnest co-operation. The principles enunciated would condemn the ancient defenders of the Faith and make the General Councils a mistake. If they had ever been held in the Church, they would have rebuked the complaints of corruption in later times, and made the Reformation impossible.

IT is true that we have the comforting promise that "the gates of hell shall not prevail against the Church," but the same divine lips from which that promise came, also uttered the words so full of anxious presage and of warning for His people: "When the Son of Man cometh, shall He find faith on the earth?" Though we may be certain that the Church which God foreknew and predestinated and called into being, and upon which He has conferred justifying gifts, shall be glorified, whatever man may do, it does not follow that any particular portion or branch of the Church shall endure to the end and share in that glory, without labor, and without warfare with foes within and foes without. It was to the indifferent Church, the Church which was "neither cold nor hot," that the threatening words were uttered through divine revelation: "Because thou art lukewarm and neither hot nor cold, I will spue thee out of my mouth." (Rev. iii: 16.) It is incumbent upon every Christian disciple not only to keep his own faith whole and sound, but, so far as in him lies, to promote the cause of truth in the world around him, and to meet and expose error wherever he finds it, and this duty passes over to every organized division of the Church Catholic. So far is it from being true that any community or organization which has once been included within the body of the Church Catholic is exempt from danger as an organization by virtue of the promise of Christ, the fact is that the path of the Church through history is strewn with the wrecks of once flourishing communities which "kept not their first estate." Thus it is also that we are warned in the Nineteenth Article that no particular section of the Church is proof against error in life, ceremonies, or matters of faith.

To assume that the American Church will remain free from error by virtue of the divine guardianship, without any labor or struggle on her own part, is to confound ideas which are not the same. It is a tacit assumption that this Church is the whole Church, and hence that the promises which were given absolutely to the Catholic Church as a whole, belong in the same absolute sense to the American Church in particular. Thus, it may be said, "contention is needless." "Let every one make sure of himself," "the Church belongs to God and He will look out for His own without our aid," just as we say that "truth is mighty and will prevail." Nevertheless we repudiate the idea of "panic." We have no doubt that truth will prevail in this Church, as well as in the holy Church of all time throughout the world. We believe this, because we think it is manifest, so far as man is able to judge, that God has a great work for the Anglican Communion, and that a great destiny is in store for her. This has been felt even by alien and by no means friendly observers, like the French de Maistre early in this century. The wonderful indications of God's providence in the history of the American Church, give us confidence that He has a great mission in store for her, and that in the future as in the past, His protection will not fail. These considerations may well impart to Churchmen, courage, hope, and enthusiasm, in their work for Christ; but it by no means follows that they have no work to do, nor struggle to pass through, or that they have the right to be indifferent or lukewarm, when the truth which it is their mission to maintain is assailed. We believe that the high destiny of this Church may be hastened or retarded, according to the measure of courage and faithfulness which her children, and above all her chief stewards, may exhibit in guarding the priceless trust committed to their hands.

DR. RAINSFORD'S VIEW OF FUTURE UNITY.

A "microscopic" pamphlet which has reached our table, conveys the information that the Rev. Dr. Rainsford has "views," and the pamphlet itself is evidence that he has published them for the purpose of giving the Church "A View of Future Unity." It is not often, so the breezy brother tells us, that he preaches on subjects purely ecclesiastical; he leaves us to infer that he is so engaged in philanthropical pursuits that he has not the time or inclination to instruct his congregation and the Church upon theological subjects. Hence, when he does drop into the domain of matters purely ecclesiastical, it is an occasion of such singular interest, so unique, that he prints his sermon and sends it out to edify an expectant Church.

The occasion of his discourse is the Remonstrance which was published by several of the bigoted and fossilized clergy, "so intolerably superstitious, so lost to the larger music that God is making through all His spheres," against the practice of inviting men who are not responsible to the Church, who are in fact opposed to her, to preach in her pulpits. This, he says, was unkind in the remonstrants. It violated Christian charity. As for himself, he is profoundly astonished that he is thought to have done wrong. They were unusual and extraordinary services in his church, and as he has explained in the secular press, he invited them as laymen. It is true, they did not regard themselves as invited to officiate in that capacity. But some men are so stupid! They were indignant at being trapped in such a way. But some men are so touchy! He was laboring in the cause of Christian unity, and in his big-hearted, blundering way, invited these Christian brethren, whose praise is in all the churches, to speak the word to his congregation (as laymen) and so realize his idea of unity. And will it be believed that the great Presbyterian body was so incensed over his well-meant endeavors that its General Assembly discharged its committee from further consideration of the bishops' declaration on unity!

Bro. Rainsford's idea of unity is not that of the bishops', evidently. He does not agree with the Ignatian maxim: No Church without a bishop. He has been turning over two and a half tons of the fathers of the

first two and a half centuries, and he cannot find anything about it. The modern fathers, Whately, Stanley, Hatch, throw no light upon it. His own teacher, the great Lightfoot, at whose feet he says he sat for three years, discredits it. This, of course, was before Bishop Lightfoot's disclaimer of such interpretation on his part. Are we to infer that the doctor has not read anything since he left Durham? Yet Brother Rainsford does not want his hearers to think he is not an Episcopalian, and he solemnly tells them that he is, and would not be anything else for any consideration. This is reassuring.

If we mistake not, Dr. Rainsford is an Englishman. He has not been many years "over." Yet with an assurance which in smaller men would be called impudence, but with him must be set down as one of the characteristics of a big, breezy, all-round man, he lectures the American Church upon "the mistakes of a disastrous past." "In 1777," he says, the Church "lost touch of a revolutionary present, and rightly received a blow which knocked her into silence and insensibility for half a century." (The reader will observe that our author is popularly called a muscular Christian.) Again, "She refused to publish, as late as '65 a plain and above board statement of thankfulness to God that slavery was forever done with."

We had been under the impression that the Church bore a prominent and honorable part in the revolutionary war. It is true that there were differences of opinion, as in all large bodies; but while a Seabury and an Inglis could not conscientiously side with the colonies, a White and a Provost were the admiration of the thirteen States for their adherence to the cause of Independence. A Church that had Washington as a faithful communicant, and whose fellowship embraced nearly all the notable leaders of the army and Congress of the States, will not be much dismayed when an Englishman taunts it with losing touch of a "revolutionary present."

We have great reason to be thankful for the course taken by the Church, at the close of the civil war in 1865. There were many Rainsfords (this particular one was scarcely breeched at the time) who would have rent the Church by their precipitous haste to show themselves "truly loyal," but the policy adopted closed the wounds of the war and gave us reunion at once. Any other course would have reduced the Church to those microscopic proportions which, as Bro. Rainsford laments, are the measurements of the Church in the West. We should infinitely prefer to trust ourselves to the guidance of men who had understanding of the times, in such delicate and difficult crises of the Church's life, than to the overweening presumption of a foreigner, who does not even owe allegiance to the country he ventures to instruct.

Still, we must not be too hard on Bro. Rainsford. He means well, but his zeal is not according to knowledge. His views of future unity are somewhat of the "huckleberry pie" order, but his heart is big in its charity towards our separated brethren, even if he has not much to those of his own household. The "microscopic West" smiles indulgently upon his eccentricities, and will always bid him welcome when he comes to fish and shoot—a welcome none the less hearty even if he comes "loaded for bear."

LOYALTY AND LAW.

FROM BISHOP HUNTINGTON'S CONVENTION ADDRESS.

Only a slight attention to the fortunes of nations will discover that in the strongest national traits, even though they may be the best, lie its dangers. Ask what the chief distinctions of an age are, and you will be not far from the sources of its weakness, possibly of social disaster or decline. This Republic never omits to celebrate the birth of its independence; it keeps no jubilees of justice. Think of any department of life, if you can, where restraints by authority do not become less and less, and evasions of penalty more. Even in pulpits there is a very unapostolic succession of the antinomian preachers of Cromwell's time, who so disproportionately exalted grace over law that their theology became invertebrate and impotent. They make up their morality out of their inclinations, declare themselves "not guilty," not because they have not committed the offence which the law forbids, but because the law is an offence to their self-will, abolishing that awful contradiction between right and wrong on which, as on a hinge, swing right and left, close side by side, the two gates opening into heaven and hell.

As might be expected, this hostility to rule in the institutions of organized Christianity is not broadly or explicitly pronounced. Anarchy is not avowed. The very putting of it into words shocks traditional sentiment and offends decency. The insurrectionary spirit may not declare itself as a principle. But an inexorable logic places the uncontrolled individual will in radical antagonism to both the sanctions and the idea of governmental authority. As a matter of fact the Church in this country, while for its reverence and its obedience to authority, it wins the confidence and attracts to itself the allegiance of law-abiding and judicial and conservative minds, is disliked, openly or secretly, by that portion of the people and the public press which worships a goddess of unrestricted freedom. All the more mortifying and deplorable it is when within the Church itself the disobedient and disorganizing temper raises its rebellious hand, defends or even exalts the transgressor, sits in the seat of the scorner of canon or magistrate, and apologizes for loose constructions. I agree with an English Churchman that "The modern idea of liberty will end in awful destruction unless it is seen that the glory of perfect liberty is that it alone makes perfect obedience possible."

In maintaining obedience by prosecution and penalty, the Church has hitherto been lightly taxed. Owing, no doubt, largely to the Episcopal system as well as to law-respecting education from the catechism onward, ecclesiastical trials have been few. Whenever they take place, that singular interest in our affairs which lies waiting in our non-Episcopal neighbors throughout the country and looks complacently on our misfortunes, and which was vividly described in a striking contribution, a generation ago, to a Church periodical in Baltimore under the title of "The Terror and the Dread," is sure to stir itself and make the most of its opportunity. So repugnant is anything like strict discipline to the popular taste that the most vociferous and bitter outcries are heard at arraignment, court, and sentence. By a transparent but well-nigh universal fallacy, the whole purport of the proceedings is lost sight of in a blind, mawkish sympathy with insubordination which becomes a contempt of justice and indifference to truth. It is one phase of the Jacobin destructionism which takes sides instinctively with the accused, fills the criminals' cells with luxuries, would make felony, adultery, and murder, heroic, and resorts to every dubious expedient to shorten retribution. Examples are at hand in absurd misrepresentations current amongst liberalists when the "trial of a clergyman for heresy" takes place. The phrase itself is misleading, as are some of the technical terms borrowed from legal and judicial sources and applied canonically and officially for convenience, to action for a breach of ordination vows. The case is actually simple enough. At his ordination in this Church, a clergyman provides himself on his own motion with an advantage, a position, a title, a prerogative, a livelihood, a dignity, which in kind or degree, he could obtain in no other way. In exchange for it he gives his explicit pledge of a specified conformity, under the most solemn of sanctions. The covenant is mutual and voluntary. The contract is clear and indubitable. Afterwards it is broken by non-fulfilment in one of the two parties. The covenant is *de facto* dissolved. What is it that the other party does? It takes back what it had conditionally bestowed, takes it back wholly or partially, finally or temporarily, in the exercise of a considerate, patient, carefully-guarded judgment, protected on either side by the solemn forms of law. It discharges itself of a one-sided or defunct responsibility. It places the man it had invested with a momentous stewardship back where he was before, now that he consents to be no longer a faithful steward. And this is his "punishment." Otherwise his character, opportunities, reputation, are untouched. His "offence" is "guilt" in the sense and only in the sense that his promise has been violated and that his trust is abused if he stays. His liberty of thought is not subject to penalty. His opinions are not punished or punishable. His convictions are not forfeited like stolen goods. He is free of the world, and the world is wide. He is a coward if he complains. The Church has done with him precisely what is done every day without surprise or censure in every department of the world's business; and this is what the world in its fatuity, its jealousy, its bitterness of spirit, its passionate demand for all rights but the rights of the Kingdom of God, reviles or caricatures, as its mood may be.

The question set open is not a question pertaining to any doctrine of the Christian Faith or any form of ecclesiastical polity. It concerns a much larger circle of interests, the moral integrity of all business transactions, the honor of all commercial relations, the binding sanctity of promises, the very foundations of financial security and social welfare. Judging by the flippancy of a considerable portion of the newspaper press, this obvious discrimination between the theological and the moral elements of the subject seems to be utterly confused in a vague passion for universal self-direction, a spite at fixed religious convictions, and an indifference to truth which has it for a favorite maxim that it is no matter to character what a man believes. I have before me an editorial article in what may be called one of the leading daily papers of the country, which is an elaborate attempt to justify a professed minister of an honest Gospel in discrediting before his congregation the beliefs and requirements of the Christian body which he has sworn to conform to, whose laws he has sworn to obey, from which he has received his credentials to stand where he stands at all, and to which he owes his only warrant to exercise the office he continues to hold; and this is pompously set forth as a proof that his mind is "occupied and his course directed by larger considerations than the police ordinances" of the Church—a Church but for whose accepted authority he would be a layman in a hall dependent on nothing but his personal name and speech for a hearing. Probably this shallow immorality was put into print with no perception that its practical operation would be to upset the supports on which that particular newspaper, and every other, rests for its existence. Supposing the editor opening an issue of his journal should see in it a column inserted by his assistant assailing his party, discarding his policy, sneering at his "prejudices," and generally exhibiting a "mind occupied with larger considerations than the ordinances" of the editor's and proprietor's office. How long would this liberal-minded assistant keep his place? The newspaper press is serviceable within its limitations, and to be respected wherein it is respectable. Of late it has in some quarters developed a disposition to instruct the community on subjects as to which it is not informed, and to dictate or forbid measures beyond the range of its education. Abuses of that sort work their own cure. Among other decaying superstitions is that of a former time that the opinions of a periodical, secular or religious, are other than those of a citizen of average intelligence who has chosen this line of enterprise for a livelihood, hav

ing views on many topics of equal weight with those of gentlemen occupied in other industries. It is for this reason that sensible Churchmen are apt to regard the dogmatism of the press very much as these men of the world regard the dogmatism of the pulpit; are as little inclined to accept editorial direction in the training, qualifications, and management of clergy, the legislation of conventions, the decisions of councils, or the methods of theological science, as they are to intrude themselves into the mysteries of news-gathering or the making up of columns and subscription lists; are, in fact, quite unlikely to displace the wisdom of ages, the learning of great scholars, the experience of experts, and loyalty to the King of a Kingdom which is not to be moved, for crude conceits or the speculations of the hour. It is not with gusts of popular favor or personal reputation or any "Church of the future" that we are concerned, but with the revealed Will and anciently-ordered House of Him who is the same yesterday, to-day, and for ever. What sober-minded servant of that Master, I wonder, can look out over this vast half-tilled heritage, this half-done husbandry, and not be persuaded that we have enough indisputable truth, enough settled and stablished Church-instrumentalities, enough liberty, enough flexibility, enough ornament, enough variety, to equip us for our appointed service in proclaiming Christ and the Gospel of His Kingdom to every sinning, half-believing, half-taught, creature in all "the region round about."

The evil that presses upon us, however, is sore, and the more afflicting because it is needless, being aggravated and propagated by uneasy spirits who can accomplish nothing that is not better done on lines and by methods settled before they were born. The realm of inquiry is shut to no man. The realm of united and effective action must be regulated by binding obligations. Steady as the growth of the Church in this country has been and still is, it would have been far swifter during the last quarter of the century but for law-breaking of one sort or another with its scandals and alarms. Whatever little gains these jars may yield, the mischiefs and hindrances overbalance them. The chief attractions the Church offers to thoughtful people outside, apart from its Scriptural and Apostolical constitution as the Body of Christ, are its doctrinal stability, the orderliness of its administration, and its measure of internal peace. Improvements in the beauty of worship, in mutual forbearance, in a reasonable diversity of practical work, could not fail to come by instruction and legislation. The Providence that can never be hurried may be waited for without impatience or fear.

Meantime, self-conceit and disloyalty may well look with dismay on the wanton wrong they inflict on piety and charity alike. Any clergyman, no matter what his abilities or influence, may well stand aghast at the fresh distractions he thrusts in upon the household of the faithful by scattering his denials or his apologies for deniers, by using a fraudulent foothold in the Church to exhibit her as a traitor to herself. Not being a Presbyterian, a Baptist, or a Congregationalist, I believe I ought to wish that every minister in any sect should hold himself true to such standards as it may have, and to his own engagements till he is released from them. I think I can understand the arguments or apologies for one or another deviation from the Catholic Faith. What I find it impossible to understand is that anybody can fail to see that these divergencies each and all take sure steps towards a common end, the breaking up of the Kingdom of Christ on the earth and the destruction of what has been known as His religion from His Ascension to this day. To those restless agitators one can recommend no better counsel than that which John Keble gave in one of his letters to Mr. Justice Coleridge for a latitudinarian pupil of Dr. Arnold in the diaconate, "a course of treatment not by physic, *i. e.*, reading and controversy, but by regimen, *i. e.*, holy living."

Few things that I can think of would do as much to make the learning, the worship, the whole life of this people noble, as to stamp on the souls of its youth the words of that old formulary, which for more than three hundred years has passed down the successive generations of our ancestors, making our English fathers wiser than the Grecian men, and our mothers purer than the Roman women: "My duty is to honor and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters." Sink that sentence into the heart and will of what is sometimes called Young America, and it will be Churchmanship and Statesmanship, it will be patriotism and peace, it will be better than banners and trumpets for the advancing army of the Lord, it will be wisdom and glory for all the land.

SERMON NOTES.

BY THE REV. A. WETHERBEE, RECTOR OF CHRIST CHURCH, DYERSVILLE, IOWA.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—St. Matt. xxviii: 18, 19.

The power and dominion of the Son of Man, as man, found their perfection in His Resurrection. Before this time, a gradual unfolding of the Father's will is plainly perceived. "My time is not yet come;" "I am come to do My Father's will;" "Ye can not bear them now," are words that lead forward to His last forty days, clad in resurrection power, and wearing the divine seal of the Conqueror. As human, the authority and power of Jesus were gradually developed; as divine, He always possessed this power, but the time for its full exercise had not yet come.

1. Before the Resurrection, the word of Jesus was, "The kingdom of heaven is at hand." The Baptizer preached the same. The essence of this command was the porch which connected the prophetic and Jewish Church with the Apostolic and Christian. The Apostles were limited as to territory. They were to go among the lost sheep of the House of Israel. They were limited, for the most part, to deal with the body. They were commanded to heal the sick, cleanse the lepers, cast out devils, raise the dead. These works, powerful as they were, were limited to the body, and were forerunners of the cleansing operation to be wrought upon the heart and soul diseased with sin; and they were also characteristic of the Kingdom, the Church, when clothed in complete power. Christ Himself, to be sure, forgave sins sometimes; but the plenary power, as incorporated into His Church, found its consummation in a risen and ascended Christ and the baptismal fire of Pentecost.

2. After the Resurrection, look at the command of the great Conqueror: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The walls of the Jewish race are now thrown down, and the former command to alleviate bodily suffering is largely overshadowed by the higher and deeper one to cleanse the heart and soul from sin. The power and command of the risen Lord now widens into the innermost and highest nature of man. Now the new birth of water and of the Spirit, the washing of regeneration, the cleansing from sin, as the priest said to Saul of Tarsus: "Arise and be baptized, and wash away thy sins,"—this, in conjunction with teaching all nations, was the new command of the Death-Conqueror, to whom all power in heaven and earth was given. He says to His Apostles and to His Church: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This resurrection-power means life, which is found in the Body and Blood of Christ.

3. We perceive the catholicity of this command. There is no class, no degree, no caste, no age, no sex, considered in these words to baptize all nations. The little child, the strong man, the second childhood, men, women, and children,—all are included in the general mandate; all are equalized into one great brotherhood, with one common Father. None are excepted.

Since the Resurrection, the cleansing of the body from disease and the raising of the dead body to life, have been merged, for the most part, into the greater miracles—miracles to us—of cleansing the individual from sin, and raising the dead in sin into life.

The power inherent in the Son of God in heaven is manifest:

(*a*) He is preparing a place for us;
(*b*) He is to come again with power and glory;
(*c*) This same power is to bring forth a general resurrection;
(*d*) He is to be the Judge;
(*e*) He, as Prince and King, is to reign forever and ever, and we, if we endure to the end, shall reign with Him.

PERSONAL MENTION.

The Rev. Quincy Ewing's summer address is Sewanee, Tenn.

The address of the Rev. R. R. Upjohn during August will be Garrison-on-Hudson, N. Y.

The Rev. A. Geo. E. Jenner, who has been assisting the Bishop of Fond du Lac at the cathedral, has accepted a call to St. John's, Wausau, Wis., to take effect August 1st.

The Rev. Frank Hallam, rector of St. Andrew's church, Jackson, Miss., sailed for Europe on the steamer *Maasdam* from New York, July 25th. His address while abroad will be, Care of Crosby, Lockwood & Son, 7 Stationers Hall Court, London, E. C., England.

The Rev. Charles K. Penney, one of the assistants at St. James' church, Philadelphia, has accepted a call to Christ church, Palmyra, N. Y.

TO CORRESPONDENTS.

DECLINED.—"Consecration of Cathedral of Sacred Heart;" Letters on "A Cathedral for Massachusetts;" "The Defunct Order of Episcopacy;" "Two Alternatives."

J. E.—There is such a directory of the English clergy, called "Crockford's." Any of the Church booksellers will supply or import it for you.

D. L.—Perhaps some of our readers can answer your question, "Upon what day and in what month of A. D. 1854, the first day of Tamooz of the Jewish Calendar, fell?

LAURA FRANCESCA.—Will the author of "A Parson's Vacation" send us her name and address? We have mislaid them.

H. W. S.—The *Benedictus qui Venit* is found in all the normal Greek liturgies from the earliest period It also occurs in the ancient Latin liturgies of the West, such as the Gallican and old Spanish, or Mozarabic, and in all the English diocesan uses previous to the sixteenth century, including the Sarum. It is thus clear that there is nothing Roman about it. The justification for its use, as sung by the choir in our churches, does not rest upon any express law, but upon the principle which has always been acted upon, more or less, in England and America, that in fitting pauses of the service, selections taken from the Bible or Prayer Book may be sung by the choir. This principle was admitted by Bishop White as being a matter of course, and has recently been expounded by the Archbishop of Canterbury in allowing the *Agnus Dei*; see Archbishop's decision in Reed *vs.* the Bishop of Lincoln. Of course, this principle would not warrant the priest in saying the *Benedictus* as he must the *Sanctus*, where there is no singing.

MARRIED.

KNIGHT—FOWLE.—At Christ church, Raleigh, N. C., Wednesday, July 22, 1891, by the rector, the Rev. M. M. Marshall, D. D., Thomas Duerson Knight, of Chicago, Ill., and Helen Whitaker Fowle, daughter of the late Gov. Daniel G. Fowle, of North Carolina.

OBITUARY.

BOGERT.—At Bristol, Rhode Island, Tuesday morning, July 21st, 1891, at half-past six, Eliza Turner Howe, widow of the late Hon. Theodore P. Bogert. "Blessed are the dead who die in the Lord."

WEBB.—Entered into rest, Thursday, July 16th, after a short illness, Arabella Fuller Webb, wife of William J. Webb, of Bellows Falls, Vermont.

SMITH.—Lucretia Colt, widow of the late Charles H. Smith, passed into the rest of Paradise, June 27th, 1891, in Brooklyn, N. Y. Interment in Greenwood Cemetery. A loving mother, a faithful wife, a true child of the Church, may her soul rest in peace, and the light eternal shine upon her. "Faithful unto death."

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

APPEALS.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many offerings, small and large, are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the *Spirit of Missions*.

A WARNING.

The clergy and laity are hereby warned against a young man calling himself George Weston, who, under the guise of seeking employment, has presented an alleged letter of recommendation from me, and has stolen money and valuables from those who have befriended him. He was last heard from in Dover, and Belvidere, New Jersey.

W. E. WRIGHT,
Elmira, N. Y. Rector of Grace church.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

TO CONTRACTORS AND BUILDERS.

The building committee of Grace church, Oakfield, Wis., wish to let the contract for building, either wholly or in part, a stone church, size about 30 ft. by 60. The plans may be seen by calling on W. S. RUSSELL, Oakfield, Wis., to whom address all communications.

MISCELLANEOUS.

ORGANIST and choirmaster desires position. Hitherto highly successful. Accustomed to advanced ritual. Highest references. "FUGUE," care LIVING CHURCH.

THE Rev. William D. Martin, M. A., rector of the church of St. Michael and All Angels, Anniston, Ala., desires to receive into his family six young ladies to be prepared for college under a Wellesley graduate. New stone rectory, with all modern conveniences, large grounds, mountain air and water. Session to begin October 1st.

YOUNG clergyman wanted for new parish in growing eastern manufacturing town; excellent field; salary $800. "ENERGY," THE LIVING CHURCH Office, Chicago.

PRIEST, graduate G. T. S., N. Y., desires temporary engagement for August and September, or longer. SACERDOS, care LIVING CHURCH.

TO LEASE. — A comfortable and commodious building of thirty rooms, located in one of the most beautiful and healthy residence portions of the city of Spokane, Washington, will be leased to any qualified persons wishing to carry on a Church School for young ladies. Apply immediately to the REV. C. B. CRAWFORD, rector of All Saints' church, Spokane.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St Mary, Kenosha.

CHOIR AND STUDY.

CALENDAR—AUGUST, 1891.

2.	10th Sunday after Trinity.	Green.
6.	TRANSFIGURATION.	White.
9.	11th Sunday after Trinity.	Green.
16.	12th Sunday after Trinity.	Green.
23.	13th Sunday after Trinity.	Green. (Red at Evensong.)
24.	ST. BARTHOLOMEW.	Red.
30.	14th Sunday after Trinity.	Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

In *The Contemporary Magazine* for May, Mr. Grant Allen under the somewhat enigmatical title: "Democracy and Diamonds," uncovers certain suggestive lines of thought. His objective point is the rebuke of a prevailing barbarism, or paganism, afflicting social usages and tastes with increasing intensity. With much of his plea, we are in lively sympathy. As implacably opposed to the higher life of heart and thought, and especially with the Christ-life of the Church and its fellowship, this advancing barbarism, manifesting itself in prodigal displays of costly gems and precious stones, and of wrought gold and silver, is a corrupting, debasing influence, prime minister of worldly pomps and vanities, that, with fleshly lusts, war against the soul. Mr. Grant, however, in the impetuosity of his assault, is borne away into erroneous conclusions, when he insists upon the intrinsic worthlessness of precious stones, missing, as he does, a primordial law of spiritual significance and divinely constituted symbolism which penetrates and spiritualizes all nature. He misses that mystical import, for example, which governed the fashioning of the breast-plate of the Jewish High Priest, with its garniture of twelve precious stones, selected and set under divine direction, a cryptogram of esoteric spiritual truths and laws which the spiritually enlightened alone could interpret. The "pearl of great price" adorns one of the parables of our Blessed Lord Himself. The "precious ointment" was in an alabaster box or vase. Who can forget the ineffable splendors of the Apocalyptic New Jerusalem, with its pearl gates, and streets of gold, as St. John the Blessed pictures it in his inspired vision! A divine thought and significance is embodied in the precious stones, in the ruby, and emerald, and sapphire, as truly and evidently as in the color-mystery of the rainbow, and in the rose and lily, and a consciousness of this heavenly mystery alone accounts for and explains that fascination which the gem and precious stone have, from the beginning, exercised over the human heart.

But when the higher perception of occult meaning and beauty degenerates into barbaric love of display and adornment, pandering to sensuous and voluptuous delights, Mr. Grant Allen's doctrine comes into play and administers a merited rebuke, even if it is developed in unreason. It will not do to ignore the specific charm of precious stones, arguing, as it must, obtuse or darkened perceptions. The paste imitation is not so beautiful as the precious stone, even should it trick the unwary and unintelligent. It is something better than mere savage, crude love of bauble and finery, that enhances the value and desirableness of the diamond, and pearl, and ruby, and emerald, and sapphire. So the fittest use and place for these is in the celebration of the great Christian Mysteries, and in the due pomp and splendor of civic and stately ceremonial. The degradation only follows a falseness and unfitness of association, as in the blazonry and jewelled array of the wanton, voluptuous, ignorant, and vicious. There and then, the pearl is cast before swine, and these precious cryptograms of a supernatural wisdom and beauty, as the diamond, the ruby, the emerald, the sapphire, rebuke and bear witness against the profligacy, and selfishness, and lust, and shame, that have stolen the livery of heaven for unholy service. The breastplate of the High Priest, the vessels of the Eucharistic feast, the chasuble, and other priestly vestments, the crozier, the bishop's ring and pectoral cross,—all the vessels and utensils of sacred solemnities and of consecrated places and uses, may glow and glitter with the borrowed lustres of the spiritual realms, even of the Holy of Holies; but for us men, miserable sinners, waiting in the shadows and abasements of this mortal life, "*non nobis Domine*" is the fittest canticle, and our souls should shrink away from the wantonry, and waste, and self-vaunting of this barbaric, pagan array of unseemly adornment. Mr. Allen does not, of course, follow this line of evangelic doctrine which represents the conviction and practice of the higher religious life.

But there is much force in detached passages as when he says: "Everybody recognizes in a vague sort of way, that excessive love of precious stones, of gold ornament, of heavy silver, of bullion, of plumes, is coarse and barbaric. This is one of those instinctive judgments that go deeper down into the roots of things than the individual who judges can himself always distinguish. It is not merely or primarily an æsthetic feeling. [People who have reached the higher democratic and ethical plane recognize further in some dim way that pleasures of this coarse order are essentially selfish, vulgar, monopolist, aristocratic. Such gauds are proper to the savage level of intelligence and feeling. What marks his low grade is the utter disproportion between the toil and time expended, and the result obtained for it. Years may be spent in gathering gold for a necklet, an armlet, wasted in collecting gems for a crown, or ivory for a throne, or feathers of a special bird for a Hawaiian mantle. The barbaric element is seen at once in the reckless selfishness of the whole procedure; much time of many men is sacrificed without stint, that one man may be glorified by some useless trinket or meaningless memorial. Among ourselves, we feel almost without knowing it, that persons who love similar costly and purposeless baubles belong essentially to the lower and earlier grade of culture." Again: "The barbaric way is to waste it [money] on purely personal gratifications, regardless of resultant moral effects, and especially of the remoter moral effects. More particularly does the barbaric type of mind love to use its wealth in mere vulgar display; in other words, in showing the world how much wealth it possesses. This is essentially the palace and pyramid of expenditure. Great houses, wide parks, gold plate, massive silver, diamond necklets and coronets, fur mantles—such are the surviving trappings and gewgaws of the barbaric element. The barbaric nature, too, is reckless of the suffering it inflicts upon other men, and still more upon the feelings of the brute creation. To gratify it, thousands of human beings labor needlessly in unwholesome mines; seek pearls in deep water at the risk of their lives; fish for coral in strange seas until blood spurts from eyes and mouth; dig diamonds in hot deserts till sand chokes their lungs. Others pile up ivory by tearing live tusks from the bleeding jaws of wounded elephants, and carry it seaward on the weary heads of bruised and foot-sore slaves. Baby seals die by thousands on arctic ice, that fine ladies of the barbaric type in London or Paris may go clad from head to foot in rich sealskin mantles. Humming birds fall slaughtered by the millions in Trinidad and Brazil to deck the hats of New York beauties with savage trophies. Tortoises are burnt alive by slow torture over coal fires to make their shells more daintily dappled for the uses of the artisan. Every species of cruelty is inflicted on man and beast from the pole to the tropics that wealth may go decked in barbaric finery."

Not that Mr. Allen wars against the beautiful in its legitimate forms of expression, or poses as the apostle of ugliness, as may be seen from another equally vigorous passage: "Accordingly, so far as he feels himself justified in possessing objects of special and exceptional value at all, the truly civilized man of high moral feeling will strive to surround himself with art products showing skill and taste, and ingenuity, on the part of the producer. What he will admire and encourage will be pottery of graceful form and delicate coloring; textile fabrics and needlework of dainty handicraft; wrought metal and glass of the highest perfection. Encaustic tiles will be dearer to his heart than inlaid jewels; lustre ware of deft finish, than ivory or tortoise shell; brass and iron cunningly twisted, or hammered, or chased, than mere silversmith's work in precious metals. Still more will such a man love great works of art—pictures, statues, architecture, poetry, music, drama. In so far as he approaches the higher levels of morality, indeed—the final condition of just men made perfect—he will not wish to monopolize for himself and his friends any great work of human hands which is necessarily unique in kind—a Raffael, a Van Eyck, a Burne-Jones, a Rosetti. If fortune permits him to become the master of a beautiful painting, a glorious statue, or, still more, a much-prized relic of architectural skill of our ancestors, it will be to him a point of religion to hold it in trust, temporarily, for the public enjoyment, and to allow the largest possible number of those who are capable of deriving pleasure from it, to share his own delight and pride in it."

All this, and much more, strikes us as sound doctrine, every word of it. Quite in point is the churlish behavior of not a few of "our leading citizens," who have a way of getting hold of something unique in art or literature, and then hiding or hoarding it jealously from the common gaze. The late James Lenox, of New York, for many years owned the only examples of the English painter, Leslie, then in much vogue, and no artist or amateur, outside his own restricted circle of acquaintance, could ever procure access to them. Much of the same spirit, in a *post mortem* way, followed the administration of the Lenox Library founder on his bequests, and to such a tantalizing extent that no literary worker attempted to consult it, unless all other resources failed; a condition of things happily done away with in recent years. Not a few of our New York millionaire collectors of rare works of art, costly bric-a-brac, and libraries, notoriously pursue a similar selfish policy, and shut out "the people" from any participation in their monopolies. In this way hundreds of admirable and instructive art productions in which the public have an educational interest, are secreted and buried out of sight. Happily, death and the red flag of the auctioneer periodically interpose, and distribute these hid treasures, with pitiless unconcern, "to the highest bidder," who possibly may represent some public gallery or a higher type of citizenship. In notable contrast is that fine sense of public spirit and responsibility that throws open most of the private galleries and collections of European nobility and gentry, under reasonable limitations, to duly accredited visitors. It would work a general advantage could Mr Allen's earnest paper, with a few complementary additions, be widely circulated.

In the way of after-thought, or corollary, why did he not dwell upon that deceitfulness of riches, that lust of the eye, that lures the souls of the weak and selfish into ways of sin and death? Mr. Allen would have served his readers a good turn had he pictured Marguerite halting and at the last selling her body and soul over the jewel box of Faust; and the countless Marguerites who, through all these ages of vanity and perilous pride, have stumbled towards the gates of hell among coveted snares of diamonds, and precious gems, and fine gold, and goodly adorning.

MAGAZINES AND REVIEWS.

The Magazine of Christian Literature, New York, July, once more mirrors current religious and ecclesiastical thought and procedure, impartially, and with the finest discrimination. It is virtually a running, serial history of the times. It opens with "A Chapter in American Church History," by Rev. B. B. Tyler, presenting a sketch of three cognate denominations,—the Cumberland Presbyterian, the Christian denomination, and the Disciples of Christ, representing the outgrowth of the "Great Revival of 1800." Dr. Parkhurst's truculent sermon on the Briggs' impeachment follows, and is in turn succeeded by a tabular statement of "The Changes in the Westminster Confession of Faith, recommended by the Committee on Revision," and yet to pass under synodical judgment. There is an editorial paper, quoted, on "The Reconstruction of Methodist Theology," whatever that may happen to be. Then comes the first part of the Pope's latest encyclical, followed by Canon Benham's article on Archbishop Magee, from the June *Fortnightly Review*. We cite so much of the table of contents in illustration of the sincere catholicity or comprehensiveness of the publication. To us, perhaps, the most significant of these papers is Prof. Raoul Allier's communication, taken from *The Independent*,—"A Religious Revival among the Youth of France." As a professor in the Sorbonne, his conclusions must

have exceptional weight. The tide evidently is turning, and the long plague of darkness, of spiritual and social nihilism and anarchy, is giving way before the Christ spirit and life. This has been evident even in the literature of fiction, which from its utter degradation, has here and there given promise of something manlier and nobler. The assault of evolutionists and agnostics has plainly spent its force in France, and the aching void of starved souls cries aloud for nourishment, for living bread! "Work for Street Boys," by the Rev. John C. Collins, outlines a movement only three years old, chiefly in the large cities of the East, having already enrolled 13,000 under its missions, chiefly street waifs, disreputable and friendless, who are now well on the road for a hopeful manhood, under the influences of cleanliness, intelligent sympathy, judicious instruction, wholesome recreation, and wise companionship. The Penny Savings Banks have accumulated nearly $2,000, and hundreds have been saved from the infectious contaminations of police courts and prisons. This modest narrative of rudimental work, well done, and lovingly, for these "lost lambs," is full of encouragement. The ranks of juvenile degradation are broken, and long ago that hero of unselfish abnegation, Charles Loring Brace, entered the field to such a purpose that the criminal statistics of juvenile depravity experienced an extraordinary and hopeful change, which continues to this day. Mr. Collins has inaugurated a species of work in the same direction on different lines, which may be undertaken anywhere, provided there are workers to respond.

The English Illustrated Magazine, July, Macmillan & Co., N. Y., contains its usual studies of English rural life and historical houses, beautifully illustrated,—as "Frawsley Park," "Cookham, and Round About It," and "A Day on Dartmoor." There is also a delightful study of "Nymegen," the oldest Dutch city, beautifully pictured, and strangely interesting. "The Witch of Prague," F. Marion Crawford's intensely dramatic novel, progresses, the designs, by the way, drawn by W. J. Hennessy, who began his artistic career as an American, and since his discreditable hegira from his own country, "for his country's good," has signally failed to make good the promise of his early career.

The Cosmopolitan, July, is a brilliant number, despite the poverty of its photogravure illustration. The topics are spirited and nicely contrasted, bringing to the front many clever writers. The leading articles are "London Charities," by Elizabeth Bisland; "Trout Fishing in the Laurentides," by Kit Clarke; "The Diamond Fields of South Africa," by E. J. Lawler; "Two Modern Knights Errant,—Lieut. Cushing and General Custer," by Gen. James Grant Wilson; "Submarine Boats for Coast Defence," by W. S. Hughes; "The Art of Embroidery," by Alida G. Radcliffe, who touches upon ecclesiastical work; "Country Life in Honduras," illustrated by Harry Fenn; and "Falcons and Falconry," by T. S. Blackwell.

Blackwood's Magazine, July, The Leonard Scott Company, N. Y., opens with an article on Laurence Oliphant, one of the most painfully interesting chapters in modern psychologic history, of an exceptionally gifted, brilliant, favored life, captured and degraded by the notorious "sharp" spiritualist, Harris, who afterwards migrated with his dupes to California. The involuntary comment, "a screw loose somewhere," follows the perusal of this tragical wrecking of a beautiful, lovable life. "Recent French Novels," in the main, re-enforces the hopeful outlook in this direction, noted above. Two delightful out-of-door studies are "A Day's Raid in Northumberland," and "A Roadside Naturalist. "Telepathy" will command additional consideration since it is from the pen of Reginald Courtney, late Bishop of Jamaica, who writes with singular intelligence of those startling coincidences, "warnings," and dream mysteries, all well authenticated, that now and then introduce us into the border-land life of spiritualities.

THE EPIC OF SAUL. By William Cleaver Wilkinson. New York: Funk & Wagnalls. Large 12mo. pp. 386. 1891.

An epic poem in these days is certainly a rare thing to be met with. One would willingly go a long way to find and see such a thing, especially as the really great epics in the world's history are very few and far between. The writer of the epic noted above is a Baptist minister of note in his denomination, and is no novice in the use of the pen. He does not himself vouchsafe a word of preface, or the like, to the reader; but the publishers inform us that Dr. Wilkinson has spent more than seven years upon the poem, and has devoutly studied and laboured to produce fruit meet for arduous toil. It is written in the approved blank verse, iambic pentameter, of Milton's Paradise Lost. There are fourteen books, and some 8,000 lines in all. Saul of Tarsus furnishes the theme. The narrative is wrought out from such material as Holy Scripture supplies, together with such other as imagination furnishes. The writer carries his hero to the time of that wonderful conversio , on the road to Damascus, and leaves him there. He gives note, however, at the end of the volume, that, in leaving the great Apostle at this point, "The greater song remains to sing, if so be God vouchsafe such grace to me." Some of Dr. W.'s friends and admirers laud the present work to the skies, as fit to rank with the productions of Milton and others of the great poets. This is quite extravagant. The poem in many places is lacking in rhythmical melody. The writer also uses a bold poetic license in making the occupants of Paradise to be looking down at St. Paul, and hearing the words of the Lord Jesus, and commenting on what took place. The clear, open page and handsome style of the volume are worthy of commendation.

ORDER IN THE PHYSICAL WORLD, AND ITS FIRST CAUSE, ACCORDING TO MODERN SCIENCE. From the French. New York: Jas. Pott & Co. 1891. Muslin, pp. 231.

The anonymous author of this triumphant vindication of a divinely-ordered cosmogony, is a true successor of those great masters of Christian apologetics, Fenleon and Bossuet. A man full of faith, and versed in the lore of physical science from the days of Aristotle to the latest utterances of contemporaries, he has built up his cumulative and irresistible argument, drawing his materials from a review of more than one hundred and thirty independent witnesses of that transcendent science which finds an open highway from nature up to nature's God. This is a true science, without equivocation or stumbling. It is a powerful prophylactic against the advancing darkness of materialism and agnosticism. It is supremely intelligent and masterful. It is an irresistible and destructive assault upon all theories of ontology that are "of the earth earthy," and nothing more. It is a sufficient and luminous refutation of them; and no Christian need be at a loss or disadvantage in vindicating his faith, or rebuking its adversaries. It is not abstruse or obscure, yet it is an armory of trusty weapons fitted to the hour and need of every man. We cannot be too grateful to this unknown benefactor who reminds us so powerfully that the faith of the Sacred Scriptures and of the Nicene Creed need not be held under sufferance, or furtively, in a corner. It is a long time since we have encountered such a powerful presentation of the truth.

AN ORDER OF SERVICE FOR CHILDREN, with Metrical Litanies arranged for the Christian Seasons, and other Litanies and hymns for occasional services. By B. F. Bouverie, M. A., Rector of Pewsey, Wilts. London: Skeffington & Son: New York: Thos. Whittaker. Boards, red muslin, 45c. Same, limp, without music, 12c.

This remarkable manual of musical service for children, contains new and original compositions by Sir John Stainer and many other of the foremost English masters. In preface, it is highly commended by the Bishop of Salisbury. The choral order of service, going before the litanies and hymns, will be found most suitable for its special purpose and very attractive to children. It is every way an excellent work and will be much appreciated by Churchmen.

THE GOSPEL OF JESUS THE CHRIST, According to St. Matthew. Edited in the Notes and Explanations by Rev. J. H. Whitehead, M. A., of St. John's College, Cambridge. London: James Nesbett & Co.; New York: James Pott & Co. Cloth; pp. 94. 1890.

This brief *multum in parvo* is a convenient and comprehensive analytical study of the first Gospel, gathering up the best results of Churchly and reverent scholarship in such a clear, concise, and orderly way that Sunday school and Bible class teachers, theological students, with earnest lay folk who are interested in a better knowledge of the sacred Scriptures will find it admirably suited to their needs. The text is not given. The references, topical illustrations, and textual comment are full and explicit; in brief, a decidedly valuable hand-book.

NOTO. An Unexplored Corner of Japan. By Percival Lowell. Boston and New York: Houghton Mifflin & Company. Price, $1.25.

One has to read only the first chapter, to make up his mind that he will go to Noto with Mr. Lowell and Yejiro, if for no other purpose than to enjoy the companionship of so congenial and witty a traveller. Noto, by derivation from Latin, would signify "known," but as it is not derived from occidental root, it means "unknown;" at least it was because of its being unknown that our author visited it. No more pleasant summer excursion can be made than this to "an unexplored corner of Japan," if one may go in such company and return in a few hours, as this book makes it possible to do.

JAPANESE GIRLS AND WOMEN. By Alice Mabel Bacon. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

Just now all the world is interested in Japan, and there seems to be no end of the books that are written about this unique country and people. Perhaps little that has been written is more worthy of attentive reading than the volume before us. With exceptional opportunities for the study of Japanese social and domestic life, the writer has given us a trustworthy and intelligent account of the "neglected half." To thoughtful readers this book must be simply "fascinating."

CHURCH AND BIBLE TRUTHS AND THE SACRAMENTAL LIFE OF DUTY. By the Rev. W. S. Simpson-Atmore. New York: James Pott & Co. Cloth, pp. 168.

We have not seen, for many a day, a little book that had so much good Church teaching between the covers. It is strong and clear on the sacramental system of the Church and the supernatural elements of our religion; points that need to be emphasized in these days. The book would serve well for lay reading, for advanced Sunday classes, for suggestion to pastors preparing lectures, and for parish and Sunday school libraries.

LORD LAWRENCE. By the Rev. James J. Ellis, author of "Marked for Death," etc. New York: Thos. Whittaker. Cloth; pp. 99. Price, 50 cts.

This little volume, one of the uniform series entitled "Men with Mission," (Stanley, Howard, and others), is an attractive sketch of the life and public services of John Lawrence—Lord Lawrence of the Punjab—the heroic defender of Lucknow, sometimes called the Saviour of India, and from 1864 to '69, Governor-General. Excellent reading for boys whose character in the formative period needs stiffening to a high, constant, unswerving sense of "duty."

THE GENERAL EPISTLES OF SS. JAMES, PETER, JOHN, AND JUDE. With Notes, Critical and Practical. By the Rev. M. F. Sadler. New York: Jas. Pott & Co. 1891. Muslin, pp. 305.

The bare announcement of any exegetical work from Mr. Sadler is a sufficient guaranty of its scholarship and doctrinal fidelity to Catholic teaching. This volume is prepared for popular circulation, and should be found in family and parish libraries. The method and spirit are constructive and edifying, building up and fortifying faith by knowledge, and a deeper insight into the treasures of the Divine Word.

NEW YORK AND ITS ENVIRONS. By Gustav Kobbe, with Maps and Illustrations. New York: Harper and Brothers; Chicago: A. C. McClurg & Co. Price, $1.00.

Probably thousands of people pass through New York to visit cities of the Old World with scarcely a glance at this wonderful city of the New. Let them buy this guide-book, with its fine maps and engravings, and spend a week in the charming metropolis, then go farther and fare worse!

SONGS OF THE LIFE ETERNAL, and other writings. By Edward Randall Knowles. Boston: J. Stillman & Co., Publishers. Price, 75 cts.

This little book is a combination of little poems and little essays, not altogether wanting in rhyme or reason, but with not a high order of either. The dedication, "To my wife," is the best thing in the book.

A GROUP of three richly-flavored episodes of clerical humor, or the humorous side of clerical and parochial life in England, bearing the imprint of Skeffington and Son, Piccadilly, London, each furnish an hour or two of restful and entertaining reading quite out of the conventional commonplaces of literary recreation. They are in paper covers, bearing a characteristic figure-illustration at the front. Plenty of interior evidence suggests a single authorship for all of them, a man of versatile accomplishments, a keen observer, and a polished wit, as well as a sound moralist. The first is, "My Rectors," by a quondam curate, (15th edition) who, we may premise, is very likely idealized on the cover front, while heads of three of his rectors figure on the back; the second is, "My Curates," by a rector, (7th edition); and the third, "My Churchwardens," by a vicar, (5th edition). There is a time for everything, and so there is a time for laughter, and mirthful recreation is one of the finest tonics, while there is no humor or mirth like that sprung from refined, cultivated minds. These triplets, then, are richly worth the having, are good to keep, and to lend, and to read again and again after reasonable intervals.

Frank Leslie's Illustrated Newspaper for the week ending August 1st has special attractions for summer readers. One of its striking pictures is entitled "Back at the Old Farm for the Summer"; another depicts "City Folks at a Country Church." This number has a page of character sketches in Washington, drawn by Hamilton; it also illustrates the visit of the Emperor William to London, and has interesting articles on the Weather Bureau and the big trees of California. The leading editorial contribution is from the pen of Miss Mary Proctor, daughter of the late Richard A. Proctor, the eminent astronomer, and has as its subject, "The End of the World."

CANON Cheyne's Bampton Lectures for 1889, the publication of which has been considerably delayed, have appeared in London. Thomas Whittaker will publish the American edition at once. The subject of this now famous course is the "Historical Origin and Religious Ideas of the Psalter."

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

ANOTHER COMPETITION!

Three prizes are now offered by THE LIVING CHURCH for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

CONDITIONS.

1. COPY to be delivered on or before Oct. 1, 1891.

2. To be written in ink or type writer, on firm paper not larger than 8 x 10 1-2 inches, on one side only.

3. Not to be rolled or folded, sent flat.

4. To be accurate and legible, ready for the compositor; requiring no "editing" as to spelling, capitals, punctuation, paragraphs, quotation marks, or other defects.

5. Not less than fifteen nor more than twenty chapters, from two to three thousand words each.

6. Full name and address to be written on the first page of copy.

THE HOUSEHOLD.

THE CHURCH MILITANT.

BY THOMAS MAIR.

Round many a ruined temple's shrine
Where once God's glory shone,
The moss and ivy densely cling
And hollow night-winds moan.

The shattered aisles, all beauteous still,
Though scarred by tongues of flame,
Once echoed back the lofty strain
Of praise to God's great name.

The broken altar, once so fair,
Lies, where its fragments fell,
Still mutely pleading that dear Feast
Where Love and Mercy dwell.

O Christ! we hear Thy words of love,
For all who wrought Thee ill,
When in Thine agony of death,
They sought Thy cup to fill.

Thy loving eyes, through all the years,
In bitter strife and long,
Have seen men, in Thy Holy Name,
Commit the deed of wrong.

But Thou hast always lent Thine aid
To these who bore Thy Name,
So in Thy strength divine, they met
The block, the cross, and flame.

So come, O Lord, in later days,
When, though Thy temples stand,
Thine enemies are swift for wrong
Throughout a Christian land.

They break no carved woodwork now,
They spare the body pain,
But in Thy Church they crucify
The Lord Divine again.

Raise up, O Lord, Thy power, and come,
As Thou did'st come of old,
When sweeping down, the Syrian host
Assailed Thy people's fold.

Nerve Thou each faithful heart, by grace,
With strength in that great fight,
And teach our souls, whate'er betides,
Thou, God, wilt show the right.

Boston, 1891.

MR. FAYERBROTHER'S CALL.

A CANDIDATING STORY.

BY THE AUTHOR OF "THE LOST BARREL."

CHAPTER III.—A FIRST IMPRESSION.

Commodore Lundie's confidence in his peculiar scheme for finding a minister became a settled and abiding faith as the week advanced. The reception of a letter from the Reverend Matthew Fayerbrother announcing that he would, God willing, be in Norrington the Saturday night following, had served to give to the fact of the gentleman's existence an element of actuality which it had not before quite possessed in the commodore's mind, and the sanguine old gentleman devoutly believed that all his other dreams would speedily realize themselves. He had his notion of what a parish priest should be; and as he pondered the clear, decorous hand, and straight-forward diction of the clergyman's letter, a figure presented itself to him (which in no way did injustice to the facts of the case) of a dignified, rather elderly man, not too well dressed, and in the full uniform of the service he professed, and whose bearing, though benign and gentle, unequivocally proclaimed to all men in all places his consciousness of the fact that *his* commission was from the King of kings and Lord of lords.

Some such person as this the commodore fully expected to meet when he went to the train Saturday evening. He was therefore seriously taken aback when, after looking about in vain and as he was turning away disappointed, a young man of thirty, in a modish derby hat and light overcoat, whose white necktie was the only external mark of his profe sion, stepped up and asked if he were looking for a minister. There was no mistaking however (nor resisting) the frank, ready smile that accompanied the question; and the commodore's hand was out in an instant.

"Why," he cried, "is your name Fayerbrother?"

"Yes; don't I look as though my name was Fayerbrother?"

"You don't look as though your name was Matthew," declared the commodore.

The stranger laughed, a laugh that seemed a continuation of his smile and that was even more effective.

"Well," said he, "call it Mark if you like that any better."

Then the commodore introduced himself, and they picked their way up the muddy street from the station, the minister chatting pleasantly all the while. The commodore himself, though very polite, was rather silent. He was not able, all in a moment, to substitute this young man for his conception of the Reverend Matthew Fayerbrother. He dropped behind now and then, and surveyed anew the trim, shapely figure, the natty umbrella, the travelling bag with its gaily marked initials; and he wondered. He wondered, among other things, what his sister Tempie would think.

Commodore Lundie lived, with his sister, at the old Lundie mansion on Lundie street. Miss Temperance Lundie met them in the hall; and whatever she may have thought she received the visitor very graciously. She was a large, fine-looking lady of forty-five, of imposing manners, whose smooth, controlled voice and the constant rustle of whose heavy silk dress contributed to the effect of importance which she produced.

Mr. Fayerbrother was soon ushered into the dining-room where tea was waiting.

This dining-room was a vast, old-fashioned apartment with a blazing log fire (it was still only middle-April) at either end. There was about it—as there had been about the hall, and the bedroom to which he had been directed—an air of substantial elegance which the Reverend Mark was just the man to appreciate. He glanced around at the massive sideboard, the table with its costly china and silver service, the portraits on the walls; and he said to himself that, so far, he liked the parish of All Saints', Norrington, very much indeed. He liked his host and hostess, of whose characters, with the quick eye of a man accustomed to seeing many people and having to deal with them, he had formed at once a just estimate. The commodore seemed to him the ideal retired naval officer, scrupulously courteous in his blunt plain way, simple, hearty, true; and his sister, though clearly possessed of failings, appeared a born lady, high-bred and aristocratic. These were types which the minister was disposed to admire. As soon as grace was said, he willingly set about making himself agreeable; and it was hardly possible that he should fail to do so, with his healthful flow of spirits, his easy wit and manners, his swift instincts and shrewd knowledge of the world. He asked Miss Temperance about the china, the portraits, the house, and thus established a subject upon which of all in the world she liked to talk and could talk best—the ancient glories of the Lundie family,—he attending closely the while, and with genuine interest, for these were things which had never had any place in his own life, and he had a weakness for them. He turned to the commodore and inquired about his profession, how long he had served, on what stations and in what ships, freely confessing that his own knowledge of the sea did not extend much beyond low water mark, and listening eagerly to the curious facts and experiences which the other was led to recall, and by no means unmoved by the wrathful eloquence with which before long the old sailor fell to expressing himself as to the present condition of the national navy, and what he called the shabby policy of the government in regard to it. And when, by and by, as was eminently proper, the conversation settled upon Church matters—the New Revision, the Church Temperance Society, the conduct of Church affairs in China, the organization and management of guilds—he talked so vigorously and interestingly himself that his companions were for the most part well content to listen; though Miss Lundie was soon made aware that his way of looking at things and his opinions as to certain exact matters were very different from her own. The fact that she did not repeatedly and with emphasis give expression to her appreciation of this difference (since she was a woman who thought very decidedly and who rarely found it consistent with her sense of duty to withhold her opinions) may be permitted to go a large part of the way towards describing a certain ability he had of uttering himself, distinctly and without any mind to mince matters, and yet, even in touching upon very vexing questions, with such charming earnestness and good feeling that one was for the time almost converted to his way of thinking—or at least felt deliciously deprived of all disposition to object. Thus, while they sat at table and during the hour following when they adjourned to the comfortable library, the clergyman made himself thoroughly pleasing; and when at length he went off to his room, his host and hostess were quite aware that they had beneath their roof a delightful guest. They said as much as this to each other.

"Well, Tempie," very soon began the commodore, "what do you make of the Reverend Matthew Fayerbrother?" The Reverend Mark, it would seem, (whether from thoughtlessness or with intention did not appear), had as yet omitted clearly to explain that he was not the Reverend Matthew.

"I think," replied Miss Lundie, without a particle of hesitation, "that he is a most charming man." She had evidently made up her mind to so much, and was not likely to go back from it.

The commodore looked gratified.

"You are right," he warmly avowed. "He's an uncommon good fellow. And a bright fellow. And a gentlemanly fellow."

"But!"—pronounced Miss Temperance. And then, having allowed the single word to escape her lips, she paused. She had a distinct, explosive way of uttering her "buts" that was like the report of a small revolver. The commodore knew it well, and he winced as he heard it, as though the ball had passed near his head. "But," she at once continued, "as a clergyman there are things about him which I do not like so well. Which, indeed," she added, as if her own words had helped her fully to make up her mind, "which, indeed, I do not like at all."

"Yes?" responded the commodore, faintly. He had not been unmindful, from the moment he had first met the clergyman, of the possibility of an adverse opinion on the part of his sister; yet he listened to its actual deliverance with a sudden sense of calamity. Underneath everything, in his own mind, had been the conviction that the Reverend Matthew Fayerbrother was the man whom Providence had indicated as the future rector of the parish, a view of the matter which hardly admitted of any real doubt as to the gentleman's fitness, however much, when he came to present himself, he might be found to depart from the preconceived idea. But if Miss Temperance distinctly disapproved of him, that altered the case. The commodore entertained, it is perhaps unnecessary to re-affirm, the deepest possible respect for the decrees of Providence; but he was far from discovering in himself any disposition to fly in the face of his sister Tempie.

"Well," he said at length, very slowly and soberly, "I don't know but you're right. He doesn't just tally with one's idea of a real shore-going parson, though he'd make a tip-top chaplain on board ship. He doesn't dress like a parson, does he?—or look like one. It seems to me, though, that he talks like one." This last with a timidly rising inflection, and a look toward his sister.

"I don't know about that," declared Miss Lundie, not quite so sharply, however, as might have been expected. "Did you hear what he said about the Thirty-nine Articles? He said there were a dozen of them he would like to throw overboard."

"Did he, though?" exclaimed the commodore, in dismay. He had not realized it at the time, but, as re-stated by his sister, the enormity of such an utterance became at once apparent.

"And he said that he should not hesitate to use the Revised Version in his church if he chose, without asking permission of the General Convention. At least, I so understood him."

The commodore shook his head very positively at this.

"You *must* have misunderstood him, Tempie. He couldn't have said that." The commodore had once been a deputy to the General Convention, and this charge was not quite credible to him.

"Nevertheless," observed Miss Lundie with a doubtful note in her voice not usual with her, "I liked some things he said very much,—about guilds and temperance meetings, for instance. He evidently has a great deal of executive ability; and he would manage the finances of a parish admirably, I've no doubt—" As she said this, she had almost the air of trying to persuade herself.

"'Fore George!" cried the commodore, brightening visibly. "You're right. I believe he would."

"And he certainly is a most delightful man socially," said Miss Lundie, coming back rather gladly to a point as to which there was no ground for indecision, and which was after all of great importance. The spell of the Reverend Mark's voice and manner was still strong upon her. She got up

from her chair. "And after all," she concluded, "we haven't heard him read the service or preach yet. We can't fairly judge him as a clergyman until we've seen him in church."

"You're right," echoed the commodore again. "To-morrow will tell the story. We'll wait till to-morrow."

And as his sister took her departure from the room, the old sailor looked after her, nodding his head with renewed and gleeful assurance. She liked Mr. Fayerbrother evidently, in spite of his liberal ways and opinions. She could not help herself. The commodore nodded again and muttered to himself. His sister Temperance was a strong woman he well knew, and one who did not easily permit herself to be managed; but if Providence really designed that the Reverend Matthew Fayerbrother should be the next rector of All Saints' parish—

And so, with his scheme fairly re-instated in his confidence, the old gentleman fell asleep.

(To be continued.)

WORKING MEN'S CLUBS.

BY THE RIGHT REV. THE LORD BISHOP OF BEDFORD.

I am concerned to know that in some quarters a prejudice exists against the working man's club. The club in which I am interested and would gladly see recognized as a useful, and I am disposed to write *necessary*, auxiliary of every effort to improve the religious, moral, and social condition of the wage-earning community is confounded with those mischief-working clubs which furnish opportunities for indulgence in intoxicants when access to the licensed public house is denied bibulous souls, and where much evil is fostered and practiced that every true friend of the working man must deprecate and deplore. My working man's club is something very different from these. I hope in time it will be found to have supplanted them in the favor and patronage of all but those who have no pleasure but in unlimited drinking, in gaming, and in the gratification of mere animal lusts and appetites. I am thankful to know that these are a mere fraction of the wage-earning community. The silly pigeons who are decoyed and plucked in these places are no more to be regarded as fairly representing their class than are the silly ones, whose follies often bring discredit on "society" and are unfairly paraded as typical representatives of the class to which they belong. It is to the evident credit of the working man that the victims he furnishes to the harpies are not more numerous than they are. Let it be acknowledged that the workman has as natural a desire to associate with his fellows and to enjoy their society as those who are sometimes called his betters, that his home accommodation and resources are not sufficient for this purpose, that recreation is as necessary and useful to him as for others of his kind, and I believe the working man's club, after my model, must be recognized as a very desirable institution.

I am not about to write a history of working men's clubs. I am not concerned to tell the story of the People's Palace or the Oxford University Club in Bethnal Green, or to commend the federation of working men's clubs for which we are indebted to the members of Oxford House. I rather desire to draw upon my experience as a humble worker for some years in the East End, and to tell how I think a working man's club should be managed if it is to be a success and meet the reasonable requirements of those for whose use and benefit it is intended.

I should be sorry to have to work a parish, in which there was any number of working men, if I could not have my club, or rather if I could not help them to have their club. I do not regard the club as a mere extension of the religious agency at work in the parish under the direction of the parish priest. It may, and it should be, of the greatest service to him, and if he is wise he will foster it and prove its usefulness in promoting the success of his highest aims and endeavors to promote the spiritual good of his people. But it should be the men's club, not the parson's club. The men I should want to see in the club, and of the club, are the men who would fight shy of it if they thought it was only another form of the fathers' meeting--a bait to catch them in the interest of the Church. I am not ashamed to say that my club is a secular club. Much religious work is spoiled because it is done in a secular spirit. My secular club I would conduct in a religious spirit. It should be secular, but not therefore unreligious.

To begin then. I commenced some thirteen years ago by inviting some working men to meet me and to consider the desirability of establishing a club, and I promised them all the assistance I could render. Of course there were conditions on which I had to insist—no, I stated my conditions and they were after discussion and explanation, approved and accepted. They were in few words these: the rector to be *ex-officio* president of the club, without whose consent no alterations were to be made in the constitution or any financial obligation undertaken, and he was the censor, who could veto entertainment, song, etc. The constitution provided for the investment of the property of the club in a gentleman who was known as the "proprietor" (he was afterwards superseded by trustees). After the enrolment of original members, provision was made for the election of fresh members. The management was entrusted to a committee to be elected at the annual meeting of members, and it was empowered to make and amend the rules, which, however, were only of force, except as to mere minor details of management and administration, after being sanctioned by the president and confirmed at a meeting of members duly called and held for that purpose. The rights of the "financial" member, and the conditions under which, as a defaulter, he forfeited his rights, were defined. The committee of management was empowered and required to keep order (by-laws were from time to time enacted to meet altered conditions and arrangements of the club-room), and all gaming, gambling, betting, and the introduction of intoxicants, were forbidden.

We began in a spacious hall. We were fortunate in this. But we were glad enough when the opportunity offered to move to premises that gave the accommodation of several separate rooms. This is my ideal of good club premises:

A good-sized, well ventilated, common room for general purposes. In one corner near the entrance is the refreshment bar. Properly managed, this will afford a considerable profit. A gas-stove keeps the kettle boiling and cooks sausages, eggs, etc. There is honorable rivalry among the members of the committee as to who will prove the best caterer. A resignation or an election have often been the consequence of success or failure in this department. The common room accommodates the billiard tables, bagatelle boards, and the card players, etc. The billiard tables furnish a considerable profit, and the profits of one table will soon enable a thrifty committee to purchase another. A charge is made for each game.

A well-furnished reading-room. Silence is the rule here. The library sub-committee require a little guidance at first in the selection of books and papers, especially the former. No extra subscription is demanded, except from those who desire to borrow books from the shelves, to read at home.

A good hall for entertainments, lectures, etc. This is only occasionally required. In our case it could be entered without interfering with the access of members to the club-room, and was available for other than club purposes. It is not a necessity, but it is very inconvenient to have only the common room available for entertainments, etc. No concert or entertainment has the same attraction for all, and if the common room is required for entertainments, the ordinary work of the club is interrupted, and the enjoyment of some members is for the evening curtailed. And let me say here that I set great store on this department of club life. Nothing pays better than the work of educating and elevating the tastes of the people. None will be unbelievers in the possibility of a radical change to be effected in this respect who have slowly, patiently, and discreetly, labored to accomplish it. It is a grand object to aim at, and its effects tell upon the lives of the people after a marvellous fashion. Of course members have the privilege of introducing friends under certain regulations, and are responsible for the character and behavior of those they introduce. A place of entertainment to which he may bring wife and children to share the evening's pleasure is no little boon to the working man. The refreshment department should be capable of furnishing tea, coffee, cocoa, etc., during the interval or after the entertainment is over, if there is a demand for them, and probably there will be.

I would add a debating society which, because of lack of other accommodation, in our case, was accommodated once a fortnight during the winter in the reading room. The chairman should be an "outsider"; a man competent to fill the chair; a gentleman who can be intrusted with ample powers for keeping order and regulating the proceedings with impartiality. I advise, and I speak from experience, that others than members be allowed, on the introduction of a member, to be present and to speak, and that burning questions be not avoided. Just after the well-remembered "Trafalgar Square riots" we had some hot and, I believe, profitable debates. I have presided myself on such occasions, and never had the least difficulty in keeping order, though wounded heroes, fresh from the fray, spoke with impassioned eloquence of their hurts and wrongs. They did not meet with universal sympathy, and when the wind and the tide contended there was sometimes rather rough weather, but we always weathered the storm.

It is well to add to the agencies affiliated to the club, a register office of situations vacant, and of men who are in want of employment. The officer in charge must be a competent man, and should be in communication with the different trades unions and the firms that are large employers of labor.

I must not write of cricket clubs, and quoit clubs, and football clubs, nor narrate how the younger members of a club enjoy the privilege of the use of a gymnasium occasionally, especially if they can have a good instructor. We had a movable apparatus in the hall.

Boys and men do not mix well together; they are mutually antagonistic. A junior club for those under eighteen is a useful institution. Candidates for admission to the junior club should take precedence of all other candidates, and the admission fee be somewhat reduced in their favor.

May I be allowed to add that if a parson cannot turn such a club as I have described to good account in his intercourse with his people, I do not think he is worth much. Small beginnings make the best endings. I should always be more than content to begin in a small way, and enlarge my habitation as the men felt their want of more accommodation and were keen to obtain it. At first the club may be able only to meet working expenses, and may have to accept the position of tenants at a very low rent. The sooner they are, as we say, their own masters, the better for all concerned. They won't be long in reaching this position of independence if they have just a helping hand at first, and are encouraged to depend on themselves rather than on others, and to aim at being independent. Among such a body of men as I have to do with, there was always what I may term a strong conservative element. No parson ever need fear losing his proper influence if he is capable of exercising it for good. I wish every parish in the East End of London had its club—not necessarily fashioned after the model I have ventured hastily to describe—but a club in which the men may meet together without running into temptation, and where those who are their well-wishers may meet them, not as patrons, but as friends. We need to be learners if we would be teachers, and too many of us, I fear, are yet sadly ignorant of the difficulties and wants of the working men, and of their feelings and aspirations. We must understand them better before they will understand us, or recognize, in those of another class, men of like passions with themselves who desire to minister to their happiness both now and hereafter.—*English Illustrated Magazine.*

A MAN'S happiness and success in life will depend not so much upon what he has or upon what position he occupies, as upon what he is and the heart he carries into his position.—*S. J. Wilson.*

A LITTLE FURTHER ON.

A FRAGMENT.

He had been an energetic curate from 1870 to 1880, filled to the brim with all the schemes and methods of his time. He was now, in 1900, an energetic rector, whose principal thought, day and night, was for his parish and the Church he served. By his side sat his curate, a young man with a puzzled and hunted expression of countenance, and on the opposite side of the room another young man—the organist—sat before a small harmonium, turning over a heap of music. The three appeared to be discussing a harvest thanksgiving for the following week.

"We begin at the Lord's Prayer, of course," said the rector, "then *Venite*, one psalm—I think it had better be Psalm cxvii.—a lesson (and, Smith, I shall only read two verses), the *Te Deum*, a hymn, the Creed harmonized, an anthem, one collect, and a hymn. Will you make a note of it, Brown?"

"You will not introduce a sermon?" asked the curate.

"Better not," said the rector. "Don't you remember what a fuss they made when you preached on Good Friday?"

"It was not more than five minutes," said the curate, humbly.

"But," said his rector, "they said it was the thin end of the wedge, and that it took all the brightness out of the service; and you know it is of the last importance to get the young men to church."

"There was a young man at church last Sunday," said the organist, hopefully.

"It was Gubbens, and he yawned," said the curate.

"Yawned!" said the horror-stricken rector; "that must not occur again. We must leave out the collect or something. What can we do to amuse him? He must be amused! Brown, can you suggest anything?"

"I did stand on my head on the organ-stool at the end of the lesson," said the organist, rather aggrieved; "but some of them didn't notice me, and some of them said they had seen it better done. I can't think of anything else at the moment.

"You are always kind," said the rector warmly, "and you know how difficult it is to keep up the interest. When I was a curate the banjo was one great means of obtaining influence in a parish, but now, even the infant school refuses to listen to it!"

"Still, a few men used to come occasionally," said the organist. "Robinson, for instance."

"I'm afraid Robinson isn't as steady as he was," said the rector. "He is not as regular at billiards and the bi-weekly dances as he used to be."

The three good men looked at one another, wearied and cast down.

"I spoke to him about it," said the curate, "and he explained that billiards and dancing were too stale; but he would join a balloon club if we started one."

"Yes," said the rector, "I wish we could; but balloons are so frightfully expensive, and the duchess won't help, because she says she had to give £100 to the choir excursion to the West Indies, and she was perfectly certain they were not satisfied, because they heard Parkinson took his choir to Khiva!"

"It was the society for sending everybody to Homburg for a fortnight that spoilt our choir treat," said the organist. "Before the S. E. H. F. they were quite contented with Boulogne for a day or two."

"And you must remember," said the curate, "that the duke was not encored when he sang a comic song in character at the 'Half-hourly Amusement Club.'"

"Well," interposed the organist, "he of the 'Free Clothing Guild' complains that the women will not wear a dress which is not imported from Paris!"

"And," continued the rector, "there was a row at the 'Free Board' to-day, because you put clear turtle on the *menu* two days running."

The curate hesitated.

"Suppose," said the curate, diffidently, "we were to try a little religion?"—"Spero," in *The Monthly Packet*.

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SUN BURNERS AND REFLECTORS FOR GAS, OIL OR ELECTRICITY. BEST IN THE WORLD. SEND FOR CATALOGUE. AMERICAN REFLECTOR CO. 215-219 SO. CLINTON ST. CHICAGO.

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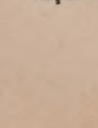

The Great CHURCH LIGHT

Frink's Patent Reflector for Gas, Oil, or Electric, gives the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl St., N. Y.

A Choice List of Summer Resorts.

In the Lake regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and the two Dakotas, there are hundreds of charming localities pre-eminently fitted for summer homes. Among the following selected list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest roads in the northwest—the Chicago, Milwaukee, & St. Paul Railway, and Milwaukee and Northern Railroad:

Oconomowoc, Wis.	Clear Lake, Iowa.
Minocqua, Wis.	Lakes Okoboji, Iowa.
Waukesha, Wis.	Spirit Lake, Iowa.
Palmyra, Wis.	Frontenac, Minn.
Tomahawk Lakes, Wis.	Lake Minnetonka, Minn.
Lakeside, Wis.	Ortonville, Minn.
Kilbourn City, Wis. (Dells of the Wisconsin.)	Prior Lake, Minn.
	Lake Madison, So. Dakota.
Beaver Dam, Wis.	Big Stone Lake, So. Dakota.
Madison, Wis.	Elkhart Lake, Wis.
Delavan, Wis.	Onteongon, Mich.
Sparta, Wis.	Mackinaw, Mich.
Pewaukee, Wis.	
Wauwatosa, Wis.	
Marquette, Mich.	

For detailed information, apply to any coupon ticket agent, or send stamp for a free illustrated tourist folder, to Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

THE GASTINEAU METHOD FOR LEARNING TO SPEAK FRENCH, GERMAN, SPANISH, AND ITALIAN, by mail, an advertisement of which appears this week in our columns, is very highly recommended, not only by the most critical and weighty journals in the United States, but by many widely-known people and professors of colleges throughout the country. When such periodicals as the Journal of Education, the School Journal, and the Literary World, unite in recommending the Method "without reservation" as "entirely suitable for the purposes of self-study," while, on the other hand, Prof. Baldwin, of Columbia College, and Prof. Lapham, of Cornell University, write their warm appreciation of its rapidity, thoroughness, and excellence, we are bound to give the system our serious consideration. There can be no question but what the GASTINEAU METHOD for the first time makes the thorough study of languages by mail, and their practical acquisition for the purpose of speaking them by those who are not within reach of a teacher, not only feasible, but easy of attainment.

Church Bells on the North Pole.

It is hardly possible to hang one there, but they are being sent abroad to India, China, Africa, etc., for Mission purposes, and they do good service in Mission Work. The Buckeye State is doing a good work in this direction. The Vanduzen and Tift Co., Proprietors of the famous Buckeye Bell Foundry, have just sent a splendid bell to East India, the gift of friends in Baltimore, Md., and suitably inscribed. It is a very gratifying compliment to the excellence and fame of the Buckeye bells that the order was given to Messrs. Vanduzen & Tift by Baltimore parties in preference to other founders. Six fine bells have also just gone to South America, attesting the reputation and world-wide fame of this concern. A fine peal of bells, and many single bells, to go to churches throughout this country, and 20,000 bells furnished in the 54 years of the firm's existence, all evidences a reliable, practical experience in the art of fine bell casting, and is a guarantee of good work, and faithful and satisfactory service in the manufacture and supplying of first-class church bells, peals, and chimes.

G. A. R. Encampment at Detroit.

The Wabash Railroad is now generally recognized as the Grand Army Line. As a matter of principle, it always does everything in its power to favor that Organization. Comrades and their friends who propose attending the coming National Encampment at Detroit, August 3 to 8, should bear in mind that the Wabash is one of the principal lines between Chicago and Detroit, and offers equipment second to none. On August 1, 2, and 3, the Wabash Road will run regular trains from Chicago to Detroit, leaving Dearborn Station, Chicago, at 9:30 a. m., 3 and 10:30 p. m. In addition, such special trains will be run between the hours named as may be necessary to accommodate the public. Rate, one fare for the round trip. Equipment will consist of Palace Sleeping cars, Free Chair cars, and Elegant Day Coaches. Send in your names for sleeping car reservations, stating which train you desire to leave on.

"Oh, if I had only taken this medicine earlier in life, what years of suffering it would have saved me!" was the touching exclamation of one who had been cured of rheumatism by the use of Ayer's Sarsaparilla. Scores of such cases are on record.

Beecham's Pills cure bilious and nervous ills.

A fact that all men with gray and many shaded whiskers should know, that Buckingham's Dye always colors an even brown or black at will.

Good Sense CORSET WAISTS

have been growing in favor for the past 10 years. Please examine them and you will be convinced of their merits.

SENT FREE TO ALL.

Sample vial Rubifoam. For the teeth—deliciously flavored. E. W. HOYT & CO., Lowell, Mass.

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations.

NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889.

THE MOST PERFECT OF PENS.

TOKOLOGY A complete Ladies' Guide in Health and Disease. Cannot be bought of dealers. Sent prepaid, $2.75. Women write that "Tokology is worth its weight in gold." "Should my house take fire it would be the first book saved." "No book sells like Tokology." Sample pages free. Best terms to agents. ALICE B STOCKHAM & CO., 277 Madison Street, Chicago, Ills.

THE CARE OF THE BABIES.

MOTHERS who cannot afford to take their children to the seashore or country, during the summer, can have a barrel of sand put in a corner of the yard for them to play with. Give them an old spoon, a little sieve, and some boxes, and they will have a good time and gain health and strength. Sand is clean; the only objection being that it gets in the shoes. A pan of beach sand and clean clam shells, and a bottle in which to pour the sand, will amuse the little ones.

"THE nicest and safest way to dress a baby these hot nights," says a mother, "is with only a small flannel band and a night gown made of fine lawn tennis flannel, long, and with tucks in the form of a yoke, to be ripped out as the goods shrink. This is so light that the child does not perspire as when clothed in muslin."

Babyhood gives "one homely rule for baths," namely: "In preparing a warm bath, always draw the cold water first." A frightful accident in a Paris hospital furnishes the text for this advice. The nurse had taken a little child to the lavatory for her bath, and the tub was drawn full of scalding water, when the nurse was called away, and two older children coming in supposed everything was ready and plunged the poor little girl into the bath, with "speedily fatal results." "Careless children!" Yes, and careless elders who make such accidents possible.

BABY'S SLEEPING TIME.—The following pertinent questions found in *Babyhood*, for the care of baby during sleeping time, are so practical we feel every mother should give them careful attention:

I wonder if all mothers know that baby likes to be turned over after he has slept for an hour or two on one side? When he stretches and wriggles, and finally, perhaps, cries out, try turning him on his other side, or almost on his back, and see if he does not relapse into another sound nap without further effort on your part. Do not forget to turn the pillow also, sometimes. The one or two year-old who wakes up in the night and sits up in bed, rubbing his little fists into his sleepy eyes, feels, perhaps, hot and uncomfortable. Try turning the pillow. If he is like some children the writer knows of, he will wait for the sound of the turning of the pillow and then drop back on it with a renewed sleep. Remember to keep a child's clothes smooth under him. Drawing down the rumpled night clothes and smoothing the cover has much to do with quieting the restless tossings of the little sleeper.

TO KEEP THE BABY WELL.—A baby in the country is under the best conditions possible to resist the effects of the heat, writes Elizabeth R. Scovill, in *The Ladies' Home Journal*. Yet the mother should be always prepared for emergencies. Before leaving she should procure a few powders of pepsin and bismuth, or any simple remedy for indigestion, with full directions for its use. She should take with her, also, a bottle of lime water and another of pancreatin, or one of the other preparations for peptonizing milk. The purity of the milk is always open to question, because it absorbs germs so readily. That used for a baby should be sterilized to make it perfectly safe. This can be done in the morning and evening by putting the milk, fresh from the cow, in bottles of a size to hold enough for one meal each. Place these in a saucepan filled with cold water and set it on the stove where it will heat gradually. After the water boils for a short time, cork the bottles and let them remain in it for half an hour. Remove from the stove, and when the water is cool, take out the bottles. If no ice is to be had, stand them in a stone jar containing water, and wrap the jar in wet flannel, or put it in a brook in a shady place. When a bottle is opened and all the milk is not used, throw away the remainder.

A SIMPLE CURE FOR COLIC.—A teaspoonful of lime water will cure the worst case of colic. This is something every mother should know.

TWO HOME REMEDIES FOR CROUP.—Always keep on hand a bottle of equal parts camphorated oil and turpentine; apply to the throat and chest with your hand, then hold the same hand near a stove until it gets as hot as you can bear, and apply to the greased parts; press lightly, and repeat the heating until you have the patient thoroughly heated. The effect is almost instantaneous.

The quickest and safest remedy to start the phlegm, I have always found, is the old, old medicine, alum and sugar. I mix about a half a teaspoonful of pulverized alum with same quantity of sugar for a dose; and if that does not relieve, repeat in thirty minutes. The second dose invariably causes vomiting; but if not, I give the third, which I never knew to fail. My boy often declares that he would rather die than take it, but always changes his mind when an attack comes on, and I am sure he would prefer it to kerosene oil.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

Ivory is essentially the soap for the poor and those who must closely practise economy. It lasts nearly twice as long, and there is more *true soap* for the money than in any other kind. Cheap soaps are notoriously expensive, as they always contain "cheapeners," or "makeweights," which have no value.

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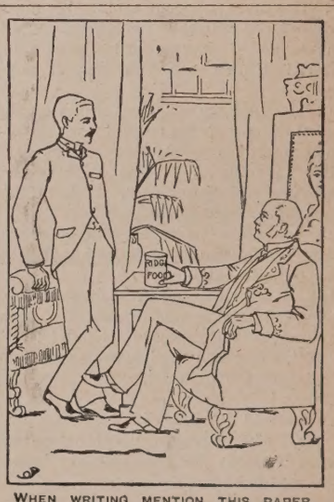
USED BY CHILDREN'S CHILDREN.

SON. WHAT HAVE YOU THERE, FATHER?
FATHER. A CAN OF RIDGE'S FOOD. IT CURES DYSPEPSIA. IT CURED ME AND I THINK IT AN EXCELLENT DIET.
SON. AH! YES, A NEW PREPARATION? I HAVE SEEN IT ADVERTISED.
FATHER. NEW! MY DEAR BOY, IT HAS STOOD THE TEST OF YEARS. WHY, YOU WERE RAISED ON IT.
SON. YOU DON'T TELL ME. AND I NEVER HAD A SICK DAY IN MY LIFE. I AM GOING TO GET A CAN ON MY WAY HOME FOR OUR BABY.



RIDGE'S FOOD IS SOLD IN ALL COUNTRIES, IN FOUR SIZES, 35c., 65c., $1.25, $1.75.

SEND TO-DAY FOR OUR **TWO PRIMERS** RELATIVE TO THIS KING OF FOODS.

ADDRESS ADVERTISING DEPARTMENT **WOOLRICH & CO.** PALMER, MASS.

WHEN WRITING MENTION THIS PAPER.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON

DISSOLVED AND QUICKLY REMOVED WITH THE NEW SOLUTION

÷ MODENE ÷

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN. DISCOVERED BY ACCIDENT.

IN COMPOUNDING, an incomplete mixture was accidently spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes, and the hair disappears as if by magic. It has no connection whatever with any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. **IT CANNOT FAIL.** If the growth be light one application will remove it permanently, the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. **RECOMMENDED BY ALL WHO HAVE TESTED ITS MERITS.—USED BY PEOPLE OF REFINEMENT.**

Gentlemen who do not appreciate nature's gift of a beard will find a priceless boon in Modene, which does away with shaving. It penetrates the hair follicle or sac and dissolves the life principle, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Modene sent by mail, in safety mailing cases, postage paid (securely sealed from observation) on receipt of price, **$1.00.** Largest size bottle, containing three times as much Modene, and sufficient for any case, **$2.00** per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received same as cash. (BE SURE TO MENTION YOUR COUNTY AND THIS PAPER.)

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MANUFACTURERS OF THE HIGHEST GRADE HAIR PREPARATIONS.
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$1,000 REWARD. To assure the public of the merits of Modene, we send with each bottle a legal agreement to forfeit **$1,000** to any Purchaser if Modene fails to permanently remove the hair, or discolors or injures the skin in the slightest manner, or produces any unpleasant sensation or feeling when applying or ever afterward. **EVERY BOTTLE GUARANTEED.** (Cut this out.)

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